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THE MORAL STANDARD OF THE NEW PAGANISM

Contention has become the norm of morality for most people who do not believe in a personal Creator distinct from the universe. The thesis, antithesis and synthesis is a dialectic not confined to the Communist Party.

It is a mistake to call a man a communist, simply because he condones or defends what communists do. To call some men communists is flattery. It suggests that they have rugged self-discipline and brutal ruthlessness required of a member of the Communist Party. That Party would not admit thousands who play their game. They are too weak for communism.

Stalin, Molotov, Vishinsky, Gromyko and all the highly placed Communist Party men of whom we have knowledge are dedicated men. Their self-control is worthy of a better cause. They are not soft.

Thousands of Americans of the educated or wealthier classes, think and speak in a way parallel to the Communist Party line. To blame their behavior on the Communist Party is to take the line of least resistance. It stops analysis. It softens us to avoid the effort of learning why so many Americans got the way they are.

Read a number of metropolitan newspapers, which twenty-five years ago were the organs of conservatism, even of reaction. To say the least they are not now an embarassment to the Politburo. Why? They may have communist nests. That is not so important. What they do have are staff members educated in schools and colleges operating on the same premises as does the Communist Party. They come to parallel practical conclusions from these premises.

Some of these men and women may imagine that if they play the communist game, they will survive should the Communist Party take over this country. A few of the rich seem to gamble on that. It is a poor gamble. The more intelligent know what happens to intellectuals when the communists take over. The Communist Party, when in power, liquidates intellectuals who are soft. The Politburo wants obedient and ruthless instruments.

No! they are not asking a place in a future communist state ruled by Russians. They have no intention of living in forty-

dollar-a-month apartments. They like the comfortable things in life. Their ambition is to control an American totalitarian state and run the lives of all the inferior Americans. They consider themselves smarter than the Russian communists, just as the brain-trusters in the economic departments of the universities a generation ago believed they could manage the big corporations better than the managers picked by the capitalist interlocking directorates.

How account for their thinking then? They have been educated in a mental environment of dynamic pantheism. To them God is not personal, not the Creator distinct from His creation, not Judge of moral actions determined by their free conformity to the nature of man. Man's nature is not specified by them in the rational free will and destiny in the holiness that can know God directly.

Whence did this pantheism come? From Hegel.

From Hegel came the thesis, antithesis, synthesis of the communist dialectic through Karl Marx.

From Hegel came the evolving change of the political and educational theories of Jean Jacques Rousseau. He is still the prophet of the schools of pedagogy, which dominate the American public school patronage system and which permeate the political and social thinking taught in some secret societies. From Hegelian teaching at the University of Berlin, several Americans in the late nineteenth century derived their philosophy. These men became presidents and professors of philophy in several American universities. (It would be a good subject for a doctorate to trace their course and influence on all American collegiate education.)

Does the average public school teacher know anything about Hegel? Of course not! Nor does the ordinary student of economics, of history, of sociology and all the other "ologies." But they are formed in an atmosphere which is caused by Hegel's pantheism.

How does this philosophy appear in practice?

In nearly every headline there is crisis and conflict. Most labor disputes could be settled in a few days if both parties were considering justice. They don't. They go through all the struggle of thesis, antithesis, synthesis, which becomes another thesis to be knocked over.

The Hegelian influence may be noted in axioms and slogans, as "Competition is the life of trade." Emulation might be; but competition carried to its logical conclusion is the death of trade. In the field of common carriers it was moving toward bankruptcy and the absorption of the rails by the Federal Government.

Another slogan is: "Change, nothing is certain but change." The moral law of course changes with the demands of the time. In education truth is equated with error, and evil with good. That's where the fanaticism on academic freedom comes from. Frederick the Great set it up in the charter of the University of Berlin. It was license to teach anything.

We have seen the application in the work of the legal instrumentalists who invaded Washington. They have been evolving a new form of government by creating new legal instruments.

And morals? The Hegelian philosophy makes the Mosaic concepts obsolete. Whatever man desires to do is the law of his nature. Should society set up a stronger force and hang him, that is but the synthesis for him, who does not signify any more than a grain of sand being pushed about by the ocean on the beach.

Is communism a great robbery? There's nothing wrong about it, if the stronger force, the state, acts in opposition to private property!

The natural law, as it is still taught in some Catholic colleges and seminaries, is ignored by the intellectual leadership making over America, not only in practice but also in theory. "How are you going to prove this static natural law?" they ask over the luncheon table. Well, to them you cannot.

The natural law cannot be proved to men who will not admit that God is a free intelligent Being distinct from the universe. If this God is not recognized, how will it be proved that man is designed with rational free will to chose the means to his end in God and to be judged by God?

This is a more difficult paganism to convert than the polytheisms of Greece, Rome, and the Druids. The ancient ideas of divinity had too many personalities in them, but at least they worshipped what they conceived to be divine persons. This modern paganism generates a cold and deadly impersonalism.

Of course there are lags in the American devolution into an impersonal paganism. Commonsense—the practical judgment—prevents most people from becoming regardless of others. There

are traditions in families of Divine Personality, remnants of Protestantism, carried on in phrases, such as: "God is my Judge." But the top snobs among the pagan philosophers consider any inheritance of responsibility to Divine Personality as a *social lag* delaying development of the perfectly evolving totalitarian state to be directed by doctors of philosophy and lawyers who believe that man has no rights but only privileges derived from the state.

Irresponsibility is apparent in the headlines everyday and half the tale is never told, but how can men of brains and education pervert their thinking to accept this Hegelian dogma? It is precisely because it is a dogma. Out of Descartes and Kant and Hume, the American professionally learned had derived a temporarily satisfying scepticism. It was a relief from the terrors of Calvinism, in which so many Calvinist ministers' sons who had become professors had been reared. But the soul craves dogma. Here was one which rationalized the soft sins and the cold heart. The perversion of the mind is by the will choosing a sanction for violating the Mosaic decalogue, even anemically and genteelly.

Yet it is into a world so dominated that our young men and women, emerging from our Catholic high schools and colleges, must enter. We may have been weak in the teaching of the natural law in our liberal arts and law colleges, as should be evident from the Catholics entangled by recent senatorial investigations. But the guilty Catholics, doubtless, when the money is spent, admit guilt. They have lingering from their early catechism days the conviction that eventually they must render an account to an omniscient Judge. But what of those who are never relieved by an admission of guilt?

The weakest and most ignorant Catholics are personalized by the doctrine of the three divine Persons. Where parents have been just and kind, our Divine Father is regarded with reverence and love, and the Blessed Mother is revered as she hovers in the memory of Christmas cribs over the image of the Divine Babe. The operations of the Holy Spirit have been manifested in the charity of many persons in the Church. The Law-Giver is personal, the law in the reason is personal to the Catholic and the judgment by the personal Christ is anticipated no matter how vaguely. Even this dreadful judgment is a cause for hope.

What of those who have no thought of rendering an account? Many of them, as Thoreau said, live lives of quiet desperation. They despair if the evolvement of the universe discards them into pain and poverty and social ostracism. They have less hope than the Nirvana of Buddha or the absorption into the universal soul described in the theologies of East Asia—which sets such a block against Catholic missionary effort.

Our young people go out thinking justice and expecting justice. They have been taught that there is a norm of morality founded in justice. They enter an atmosphere where contention is the norm of morality.

Not that men never fought before—from the killing of Abel by Cain, from the promise that men will be as gods knowing good and evil—it has been going on. The difference is that through the centuries there was an acknowledgment of the standard that the good be chosen rather than the evil. Here is the development of a philosophy that rationalized the crimes of the rulers of Prussia. All personal rights go down before the force of the state or superstate. The contention indeed has become the norm of morality.

What can we do about it?

The first thing is to recognize that the Communist Party is operating on a broader base of popular acceptance than its own disciplined membership. The heresy is broader than communism and those deceived by it cannot effectively resist communism.

The second thing that can be done is to teach and preach the dogmas of the most holy Trinity, the humanity as well as the divinity of Christ, the nature of the Church, and the Assumption of Mary, the Mother of God, into Heaven. Grace goes with that preaching. Our contemporary worldlings are so blind that only grace can lift the scales from their minds' eyes.

The perversion is beyond ordinary appeal to reason. The existence of God and the natural law can be proved by unaided reason, and should be so proved where the mind is not closed by malice. But it is to be remembered that so perverse were they who had followed Moses in the desert, that the natural law was engraved supernaturally on tables of stone as hard as their hearts.

MAURICE S. SHEEHY

The Catholic University of America
Washington, D. C.

A FORGOTTEN NOTE OF THE CHURCH

In the pages of this *Review*, over the last several years, the Editor has published a series of articles on the four notes of the Church, a group of articles that leaves very little, if anything, to be desired. In this paper, I shall discuss what I call "a forgotten note of the Church." And that note, of course, is charity.

Those whose privilege it is to teach the treatise *De Ecclesia* in a Catholic seminary will not be overly surprised at the word "forgotten" as applied to this particular note of Christ's Church. For, as far as I have been able to ascertain, this note is not mentioned in any of our theological manuals. In that sense, and perhaps in other ways to be indicated later, charity is truly a "forgotten" note of the Church. And that surely is to be regretted. For, if there is any particular quality by which Christ wished His Church to be characterized, it is surely charity.

I need not linger on this. It is evident, even from a casual reading of the Gospels. How familiar are those tender words of Our Lord: "The mark by which all men will know you for my disciples will be the love you bear one another" (*John* 13:45). And one has but to recall the letters of St. John, especially the fourth chapter of the first letter, to be convinced that charity is truly the hallmark of the genuine Christian.[1]

In the seventeenth chapter of the Gospel according to St. John, Our Lord prays for apostolic unity and for the union of all those who will believe in the apostles' preaching. Allow me to quote Msgr. Knox's translation:

It is not only for them that I pray; I pray for those who are to find faith in me through their word; that they may all be one; that they

[1] It should not be necessary to point out that I am not contending that charity constitutes membership in the Catholic Church. A person is a member of the Church precisely by being united with the Church through the threefold symbolic, liturgical, and hierarchical bond. That union is required and is sufficient for constituting one a member of the Church. As is clear, this position is that of St. Robert Cardinal Bellarmine. It is generally held that the opinion of Suarez, that internal faith is also necessary, has not equal probability with Bellarmine's teaching that internal faith is not required for membership.

too may be one in us, as thou, Father, art in me, and I in thee; so that the world may come to believe that it is thou who hast sent me. And I have given them the privilege which thou gavest to me, that they should all be one, as we are one; that while thou art in me, I may be in them, and so they may be perfectly made one. So let the world know that it is thou who hast sent me, and that thou hast bestowed thy love upon them, as thou hast bestowed it upon me.

Our Lord, in this passage, prays absolutely (without any condition involved) for perfect unity. As He tells us, in verse twenty-three, He wants His followers to "be perfectly made one." And, furthermore, the unity, for which He prays, is to be a motive of credibility for the divine origin of the Church founded by Him. So great and perfect is this desired unity that it has, as its exemplary cause, that inner trinitarian unity existing eternally between Father and Son, in the unity of the Holy Spirit. What kind of love is this? In such lofty matters, it is good to have the secure guidance of St. Thomas Aquinas.[2]

In commenting on this unity, for which Jesus prays, St. Thomas says that there are two kinds of unity among the divine Persons: (1) essential unity had through community of essence, and (2) unity of love and harmony had through the Holy Spirit. The first kind of unity does not consider the distinction of Persons, but rather the unity of essence. The second type, on the contrary, stresses the distinction of Persons, not the unity of essence. For the Holy Spirit, as the bond of union between the Father and Son, is precisely such a uniting bond because He is a Person distinct from the other two divine Persons. Obviously, He can unite them only in that they are two distinct Persons.

St. Thomas says that we are not united with the divine Persons according to the unity which they have through community of essence (*quia illo modo Deo non unimur*), but rather our union with them is according to that unity of love which they have, that is, through the Holy Spirit (*unitas consonantiae vel amoris*).

This prayer of Jesus shows that He wants us Catholics to be united together closely in one body, even as the Father and the

[2] *Com. in sent.*, I, d. 32, q. 1, a. 3, *contra*: "Contra est quod dicitur Joann. XVII:22. 'Ut sint unum in nobis, sicut et nos unum sumus.' Non enim loquitur ibi de unitate essentiali tantum: quia illo modo Deo non unimur: sed de unitate consonantiae, vel amoris, quod est Spiritus Sanctus."

Son are One. And such a union between the members of Christ's Mystical Body is to be effected by the Holy Spirit of divine love. The Holy Spirit, as the soul of the Mystical Body of Christ, not only gives life to that Body, but achieves in the Body that inner and external unity, by which it is truly one Body, the external, visible One, Holy, Catholic, and Apostolic Church.

A note of the Church, in the technical sense, is a property of the Church, a quality that is easily recognized, and one that can be known before the discerning of the true Church in the concrete. As we know, a property is a quality that flows from the essence of a thing and inheres in it. A property of the Church, to function also as a note, must be a visible property. Obviously, it is not more knowable than the Church in the abstract, that is, the Church as conceived and founded by Jesus Christ. For it is precisely from this Church in the abstract that one gets the knowledge of the properties of the Church. But, a note will be known before one discerns the true Church in the concrete. For it is from the knowledge of these notes, gotten from our knowledge of the Church in the abstract, from the Church as conceived, willed, and founded by Christ, that one can discover which church, in the concrete, in the world of 1952, is truly Christ's Church.

From an examination of the Church in the abstract, one discovers that charity is truly a property of Christ's Church. And, from the words of Christ, very explicit words indeed, one also knows that charity is a note of the Church, in the technical sense of that word. For it is a property, a property that is easily known, one that is more knowable than the Church in the concrete. One asks, then, why it is not enumerated among the ordinary four notes of the Church?

Apart from historical reasons,[3] it seems that its absence in theological manuals is, explicable perhaps, because charity is contained implicitly in the notes of unity and sanctity. That unity, modeled upon trinitarian unity, flows from charity and results in an increase of it in the Church. The unity of faith, of sacraments and sacrifice, and of rule, in the Church is only possible because the Son of God became Man and died that men might live. From Christ the

[3] "The True Church and the Notes of the Church," by Msgr. Joseph C. Fenton, which appeared in this *Review* in April, 1946, will be found helpful.

God-man, who in a very real sense is incarnate revelation, we have received the oneness of our faith, considered according to both its formal object and its material object. The formal object, of course, is the authority of God revealing, while the material object is the revealed truths believed. Both come from and are in Christ.

The unity of sacraments and sacrifice come from and are founded in charity. Sacraments have all their ultimate efficacy from the death of Christ on the Cross, a death prompted by love. Without Calvary, there is no Holy Mass; and without the sacrifice of the Mass the sacrament of love, the Blessed Eucharist, is impossible. The sacrament of love, Holy Communion, that sacrament by which we commune, become one, in a certain real sense, with Christ, springs from charity and results in the same.

The unity of rule in the Church also, in another very real sense, springs forth from and results in an increase of divine charity. Those outside the Catholic Church may, at times, be unable even partially to understand why Catholics are so obedient to ecclesiastical authority. They do not see, as we do, and believe, that obedience shown to legitimate authority is but a manifestation of our love of Jesus Christ. Our Catholic lay people, in general, do realize that the Roman Pontiff and the bishops have as their true *raison-d'ètre* to point out to us the way, the truth, and the life that is Jesus Christ. Every bit of their teaching, every one of their laws has as its ultimate goal to show men the way, the truth, and the life, and to keep them traveling along that sure path that leads to an eternal possession of Him who is this truth and life. Surely, greater charity is not to be imagined.

That charity is contained formally implicitly in the note of sanctity needs no explanation. Loving God and keeping His commandments, leading a holy and a charitable life, are quite synonymous. The will of God is our sanctification and that same divine will commands that we should love one another even as Jesus Christ has loved us (*John* 15:12).

From Scripture, then, it is clear that Christ wanted His Church to be characterized by charity. Also, it is axiomatic in ecclesiology that the Church only exists in its members. The sum-total of these members, together with Jesus Christ the Head and the Holy Spirit as the Soul of the Body, make up that mystical being which is called the Mystical Body of Jesus Christ. And, as we all know, this

Mystical Body of Christ is identical and coextensive with the one, visible Roman Catholic Church. If the whole Body is to be signalized by its charity, then likewise must the individual members. While it is perfectly true that charity does not constitute membership in the Body, nevertheless it is equally true that that Body will and must be outstanding to a high degree in the virtue of charity. The charity in that Body, hence in its members, must serve as a motive of credibility for the divine origin of Christ's Church. Does it not seem that this obligation of practicing charity is especially incumbent upon priests?

CONTACTS WITH OUTSIDERS

Every young priest, I suppose, especially during the years immediately following his ordination, has felt the keen embarrassment that comes from being confronted by a persistent beggar on the streets or a difficult-to-handle intoxicated person in a bus or railway station. The young priest wonders: "Why in heaven's name do these people single *me* out?" But how many of us, I wonder, really stop and try to answer that question, try to get at the real reason behind these forced encounters?

Many, perhaps, will disagree, but I am convinced that it is not merely because our Roman collar singles us out from the hurrying crowd. True, I grant, this is probably the proximate cause. But is there not a deeper reason behind it all? These poor unfortunates, the flotsam and jetsam of our human urban tide, instinctively realize that the man with the Roman collar is somehow different from the run-of-mine men, somehow actually another Christ. And the poor and the outcast spontaneously fly to us priests. Could it be that they are driven on by that grace, an unanalyzed light and an imperfectly understood urge of will and heart,[4] which in some hidden way assures them that, in us, they will find that man of whom St. Paul speaks in the fifth chapter of his letter to the Hebrews? Here is a man with a heart of flesh, not a stony one, a

[4] Generally speaking, non-Catholics do not take a neutral stand with regard to the Catholic priest. Speaking of outsiders who feel drawn towards the priest, could that, perhaps, be explained as their implicit faith going into action? For all men must, at least implicitly, believe in the revealed doctrine of the Catholic priesthood, that the priest has been appointed as a mediator between God and man.

man who knows how to have compassion on others, because he, also, is encompassed with infirmity. Here is a man who is filled, not with disdain for the lowly, but rather with the charity of the loving, tender Christ.

As priests, might not we frequently ask ourselves just how we react to these rough people, to those whom polite society would label uncouth? Are we embarrassed in their presence? Of course, in the beginning, we all were. But I believe that to every priest there comes a day, a happy, golden day indeed when the priest feels within himself, not the embarrassment formerly felt in taking care of a beggar, tramp, or drunk, but rather the feeling of prideful joy that these outcasts come eagerly to him, another Christ, for help, for advice, for a hand-out, if you will, and as to one who will, in Christ's stead, be to them a friend indeed in a heartless, friendless world.

Or perhaps it may be that the "outsider" is from the wealthy class. He is the man sitting next to you on the streamliner on the way from Dallas to the Twin Cities. The problem remains forever the same. He just can not see why you have to read from a black book written in Latin. And, as happened to a priest I know, the outsider may play a rather harsh tune on your nerve ganglia by sneering: "Sure, I know why you fellows read books in Latin. Just so that the rest of us common people can't tell what you're reading!"

What can a priest do with a person like that? The first thing is to be charitable, Christ-like toward him. How can the Catholic Church stand forth before the world manifestly as the true Church of Christ, unless its members, especially its priests, resemble in some way the Founder of the Church, the loving Jesus Christ? Before outsiders can be attracted by the doctrine of the Church, they will usually be drawn to love the Church. And that, in the concrete, means liking individual Catholics, especially priests. For, to these simple souls, that is the living Church: the particular Catholics whom they meet. And once they fall in love with the Church, by learning to like individual Catholics, especially priests, the rest of the journey home is truly easy.

In close connection with Our Lord's own words, we should be extremely cautious about the way we speak of our fellow Catholics before outsiders. It is well known how powerfully the mutual love

of the early Christians influenced their pagan contemporaries. "See how they love one another!" was the common way of describing the Christians of the sub-apostolic age. Is that so today? In the eyes of non-Catholics, the Catholic Church should be an *agape*, a community of love, in the words of St. Ignatius of Antioch.

Every man, every woman is seeking for love. To live in an atmosphere of love, where the "I haves" give and the "have nots" receive proportionately, whether this giving and receiving be of love or of the material necessities of life—such is the longing desire of every human heart. When the non-Catholic sees, as surely he should, the love that pervades the Catholic Church, he is at once attracted to it and instinctively senses that here is God's Church, a Church that offers complete satisfaction to the innate desire of every human being to be loved, to be counted among the wanted by-other-people class of men and women.

It is this feeling and deep realization of "being wanted," of "belonging," and of "being needed," especially, that exercises such a powerful attraction upon the human heart. Divine charity, translated into deep, ardent brotherly love, does exercise just this drawing power and brings people surely closer to, if not into, the Catholic Church. For charity does stamp the Catholic Church as being the true Church of Christ.

CHARITY IN CONTROVERSY

Most priests have read at some time or other those words of St. Augustine: "freedom in questionable matters, and charity in all things." It would be hard to find words that better sum up the purpose of this section of this paper.

We Catholic theologians and writers have a common purpose in our writing and research. That common purpose, clearly, should be a deeper penetration into and wider propagation of our common Catholic intellectual heritage.

The penetration into the deposit of faith is not the work of a single individual. Nor should the propagation of our Catholic doctrine be looked upon as the prerogative of any one person, however expert and proficient he may be in any particular field of theology or secular learning. The penetration into and the clear propagation of the deposit of faith is the work of the corporate body of

Catholic minds, under the directive hand of our Most Reverend Bishops and, above all, of His Holiness, the Roman Pontiff who, in the words of the Councils of Florence and Vatican, is alone the supreme teacher of Christendom.

To contribute his little share to this corporate effort should be the pride and honest ambition of every Catholic theologian and writer. To encourage, to co-operate with, and to profit by the intellectual contributions of others should be held most dear by every Catholic thinker. And, incidentally, to bear patiently with criticism, even though one be convinced that the critic be wrong, seems to be a supreme achievement in the perfection of that Christian virtue which should be conspicuous in all priests. No one, I believe, will deny that the exercise of such charity demands of the theological writer much patience, meekness, and profound intellectual humility.

This brings vividly to mind an incident that occurred at the 1949 convention of The American Catholic Theological Society. During the afternoon session a group of us had the pleasure of assisting at a seminar conducted by an outstanding theologian, one of well-merited national and international reputation. In the course of the seminar, several of us took issue with this outstanding man, regarding the dogmatic value of the particular papal document being discussed. We knew we were in the right. And, in a moment, he realized that himself. Then, with perfect humility and most delicate meekness and courtesy, he publicly admitted that fact.

After the discussion was over, I conversed with this illustrious theologian, for not a few qualms beset me for having differed with him during the seminar. But, this man, who had earned a wide reputation before I even ventured forth to the novitiate, was the soul of charity, deep humility, and fatherly encouragement to me who was then just finishing my fourth year as a professor of theology. Here, I thought, is a really big man. From that talk with him (which he has probably forgotten) I derived more profit than from any of the rather profound and interesting theological discussions of the meeting. For he encouraged one to drive ahead in theological research, no matter how hard and laborious the going might be. Here, I thought, was Christ-like, priestly charity at its best.

In our controversies, then, with one another, we theologians have a special opportunity for practicing priestly charity. On the written page, we are before the eyes of the intellectual world, Catholic and non-Catholic alike. Protestant theologians do read our Catholic theological publications. How grand it would be, if, on reading controversial articles between Catholic theologians, Protestant divines would feel urged to exclaim: "Behold, how these Catholic priests love one another! What courtesy, what delicate tact, what sympathetic understanding these Catholic intellectuals show toward one another! And that, too, even though an intellectual abyss of difference separate them in the present controversy. But their union of heart and profound respect for one another are ever manifest."

We will all agree, I believe, that an unruffled tranquility of mind should characterize controversial theological writing. In this connection, the words of André Bremond are apposite: "Dans la définition et la défense du vrai, la force la plus grande est la sérénité."[5] Yes, it is certain that serenity of mind is the strongest force in the exposition and defense of the truth. Emotional overflow belongs in the pulpit, hardly in an objective exposition and dispassionate defense of Catholic truth. For, even in everyday life, one sees that emotional outbursts result not only in a reasoning that is quite opaque, but also tends to close the receptive channels leading into the mind of another.

Besides all this, there is the common good of Christ's Mystical Body, the Catholic Church, to be considered. Controversy, unquestionably, is to be fostered. The clash of minds over a disputed point often aids greatly in clearing away the debris that sometimes clogs the door from which the shining truth should emerge into the clear sunlight of intellectual recognition. Again, controversy can stimulate and is definitely a means of increasing our theological learning and wisdom. Controversialists can, if they will, be of incalculable assistance to one another by their mutual encouragement, by their setting an example to themselves and to others of that great virtue by which all men can tell us for what we are, namely, Christians, followers of that model of charity, Jesus Christ.

[5] *Arch. Phil.*, 4, 4, p. 309 (as quoted by M. Pénido, *Le rôle de l'analogie en théologie dogmatique* [Paris: J. Vrin, 1931], p. 143).

Charity, therefore, in a true sense is a note of the Church. We priests can do our part in seeing that Christ's Mystical Body, the Catholic Church, is outstanding in this virtue by practicing warm and sympathetic charity towards outsiders, be they poor or rich, ignorant or educated, and, especially, by manifesting an outstanding spirit of charity towards one another in our intellectual and theological jousts. By doing this, we shall be true *instrumenta Christo conjuncta*, whom he will use to great advantage in restoring to oneness a divided Christendom.

MALACHI J. DONNELLY, S.J.

St. Mary's College
St. Mary's, Kansas

UNIVERSAL CHARITY AND PATRIOTISM

Nor is there any fear lest the consciousness of universal brotherhood aroused by the teaching of Christianity, and the spirit which it inspires, be in contrast with love of traditions or the glories of one's fatherland, or impede the progress of prosperity or legitimate interests. For that same Christianity teaches that in the exercise of charity we must follow a God-given order, yielding the place of honor in our affections and good works to those who are bound to us by special ties. Nay, the Divine Master Himself gave an example of this preference for His Own country and fatherland as He wept over the coming destruction of the Holy City. But legitimate and well-ordered love of our native country should not make us close our eyes to the all-embracing nature of Christian charity, which calls for consideration of others and of their interests in the pacifying light of love.

—His Holiness Pope Pius XII, in his encyclical *Summi pontificatus*, issued Oct. 20, 1939. The translation is that of the NCWC edition, and is found on p. 21.

MARY AND THE MASS

The doctrine that Mary co-operated immediately in the objective redemption (the once-for-all earning of all graces on Calvary), though some few theologians still hold out against it, is now accepted by the vast majority of theologians. Thanks to the scholarly study by Fr. Juniper B. Carol, O.F.M., *De Corredemptione Beatae Virginis Mariae disquisitio positiva,*[1] we may be spared the necessity of giving a detailed defense of that thesis. As Fr. Carol points out,[2] over two hundred theologians, counting only those of the twentieth century, have taught this doctrine. The opposition numbers about a scant dozen. But it is not merely a matter of counting theologians on either side—the arguments given by Fr. Carol from two texts of Pope Pius XII[3] are so strong that to date not even Fr. Lennerz has attempted to explain them away, although Fr. Carol's large study appeared in 1950, and the arguments mentioned were presented in *The American Ecclesiastical Review* in November of 1949.[4] Since Fr. Carol's book appeared, the Apostolic Constitution, *Munificentissimus Deus,* has furnished Mariologists with another excellent argument for the immediate co-operation of Mary in the objective redemption. For the Holy Father argued from the New Eve concept of the Fathers to the fact of the Assumption:

> We must remember especially that, since the second century, the Virgin Mary has been designated by the Holy Fathers as the New Eve, who, although subject to the new Adam, is most intimately associated with Him in that struggle against the infernal foe which . . . finally resulted in that most complete victory over sin and death. . . . Consequently, just as the glorious Resurrection of Christ was an essential part and final sign of this victory, so that struggle which was common to the Blessed Virgin and her divine Son should be brought to a close by the glorification of her virginal body.[5]

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[1] J. B. Carol, O.F.M., *De Corredemptione Beatae Virginis Mariae disquisitio positiva* (Vatican Press, 1950).

[2] Cf. *ibid.*, pp. 49 ff.

[3] *Cf. ibid.*, pp. 530-36.

[4] Cf. *AER* 121, 5 (Nov. 1949), 353-61.

[5] Transl. by Msgr. Fenton in *AER* 124, 1 (Jan. 1951), 15.

In other words, the struggle, the sacrifice of Calvary, was "common to the Blessed Virgin and her divine Son," to such an extent that, since she shared in the struggle, she had to share in the victory over death. Christ had His victory over death in the Resurrection; Mary in the Assumption. Anyone who would deny the immediate co-operation of Mary would have to suppose the Holy Father argued that Mary, having had *no* immediate share in the struggle (which he called "common" to both), must have had an *immediate* share in the Resurrection, not waiting until the end of the world.

But it is not our purpose here to prove the thesis of the immediate co-operation of Mary. Rather, we wish to examine certain further implications of that thesis.

First, let us briefly review the details of that in which Mary's co-operation on Calvary consisted. On Calvary there was offered the supreme sacrifice. Now, as St. Augustine says, "a sacrifice is a visible rite of an invisible sacrifice, that is, it is a sacred sign."[6] Without meaning to enter into the difficult controversies on immolation as related to the Mass and Calvary, let us note that on Calvary the external sign was the painful death of Christ. His wounds spoke more eloquently than any words, expressing and showing the interior dispositions of His Heart. Therefore we have the two elements on Calvary: the external sign (His death) which expressed His interior attitudes of adoration, reparation, thanksgiving, and petition. While both elements were required for the sacrifice, the interior dispositions were the more important source of the value of the sacrifice.[7]

Now in what did Mary's participation in the sacrifice of Calvary consist? In many things. She had provided the flesh of the Victim. For the divine nature of the Word was incapable of suffering and death. But in her womb Christ became the New Adam, for she: " 'in the name of the whole human race' gave her consent 'for a spiritual marriage between the Son of God and human nature.' Within her virginal womb Christ our Lord already bore the exalted title of Head of the Church. . . ."[8] But now on Calvary Mary

[6] *De civitate Dei*, 10, 5.

[7] Cf. R. Garrigou-Lagrange, O.P., *De eucharistia* (Turin: Marietti, 1946), p. 271.

[8] Pius XII, *Mystici Corporis*, NCWC translation, 110. Internal quote is from *Sum. theol.*, III, q. 30, a. 1.

shared in His suffering. As Blessed Pius X wrote, quoting St. Bonaventure: "she suffered so much together with Him, that, if it had been possible, she would with greater willingness have borne all the torments that her Son suffered."[9] Or, as Pope Benedict XV put it:

> With her suffering and dying Son, Mary endured suffering and almost death. She gave up her Mother's rights over her Son in order to procure the salvation of mankind, and to appease the divine justice, she, as much as she could, immolated her Son, so that one can truly affirm that together with Christ she has redeemed the human race.[10]

She did all this, not as a private individual, such as St. John, but as the New Eve, deputed by the Eternal Father to be the antithesis of the first Eve who had co-operated in the fall. Therefore our present Holy Father wrote: "She it was who, free of all sin, original and personal, and always most intimately united with her Son, as the New Eve, offered Him on Golgotha, together with the holocaust of her maternal rights and love."[11] As a result of that which the same Holy Father called a common share in the struggle,[12] there was offered but *one joint oblation* on Calvary, in which the New Eve, subordinate to the New Adam, "merited for us congruously, as they say, what Christ has merited for us condignly. . . ."[13] The Eternal Father, looking down upon that scene, saw and accepted the same sacrifice offered by two together—the one, the New Adam, whose work alone was necessary and superabundant, the other, His inferior but inseparable sharer, the New Eve.

Such, in brief, is the meaning of the thesis that Mary co-operated immediately on Calvary. Now if to this truth we add another premise, one familiar even to children in cathechism class, we reach an interesting corollary. The second premise is the well-known statement of the Council of Trent that the Mass is the re-

[9] *Ad diem illum*, transl. by Dominic J. Unger, O.F.M.Cap., under title *Mary Mediatrix* (St. Anthony Guild Press, 1948), p. 8.

[10] *Inter sodalicia* (*AAS*, 10, 182).

[11] *Mystici Corporis* (*AAS*, 35, 247).

[12] Cf. note 5 above.

[13] Pius X, *Ad diem illum* (Unger transl., p. 9).

newal of Calvary, *sola offerendi ratione diversa.*[14] The Council tells us that the only difference is that the manner of offering, the bloody manner of Calvary, is now changed to an unbloody manner in the Mass. Now, if the Mass re-presents and renews Calvary, and if on Calvary Mary's co-operation formed part of that which was accepted by the Eternal Father, then the logic is simple—the Mass must completely renew the offering of Calvary just as it was, *sola offerendi ratione diversa.* In other words, may we not say that Mary shares in the Mass much as she once shared in Calvary?

What is required in order that this be done? It is not required that Mary suffer again—for her Son does not suffer again. But it is required that she join again in the dispositions of His Heart as He again shows His wounds to the Father, and manifests those dispositions through the mystical separation of Body and Blood in the double consecration. Does she join in the dispositions of His Heart? Of course. Could we expect that she, in heaven, would have any less close union with the Heart of Christ than she had on Calvary? But does her Son in the Mass join her dispositions to His, so that together they may be accepted by the Eternal Father? In the Encyclical on the Mystical Body, the present Holy Father says of our Lord in the Mass: "He offers to the heavenly Father not only Himself as Head of the Church, but in Himself His mystical members also. . . ."[15] Now who is more a member of the Mystical Body than Mary? Blessed Pius X calls her, "the neck by which the Body is united with the Head."[16] For her position is unique, that of the New Eve, who, unlike others, co-operated even in the objective redemption on Calvary. And surely the Eternal Father will not now refuse to accept what He once accepted.

But, someone may object, Mary is not present physically on the altar. This is certainly true. It would be a great error to suppose that she is in some way present in the Sacred Host. But she is spiritually present at Mass, and does have the union of dispositions with the Heart of Her Son. Indeed, in the *Communicantes,* does not the priest speak of sharing and joining with all the Saints, but *in primis* with Mary? For her position is unique, as has been

[14] *DB* 940.
[15] *Mystici Corporis,* NCWC transl., 82.
[16] *Ad diem illum* (Unger transl., p. 9).

said. Furthermore, there is a mysterious union of earth and heaven in the Mass. As R. P. Poupon says in his work on the Montfort consecration (a work praised by the present Holy Father):

> Could Mary, *the Mother inseparable from the Son*, be absent from the eucharistic sacrifice?—Since her Assumption, she lives body and soul in the glory of God; there also, Jesus, by the wounds of His Passion, represents to the Trinity the death He underwent on the cross; without ceasing He offers the loving acceptance that He made of that bloody death. There, more perfectly than on Calvary, Mary unites herself to the priestly activity of her Son, and, as in a brilliant mirror, she sees the unique sacrifice of Calvary reproduced on all the altars of here below, and she assists at it with an incomparable wisdom. In that mysterious union of heaven and earth, Mary continues her *fiat* of adoration, of entire subjection that she made to the will of the Father; she offers the divine Lamb who, in the Host, bears the sin of the world. . . .[17]

For in heaven her Son is always living to make intercession for us, and always shows His wounds to the Father. There Mary is physically present, body and soul, where the sacrifice being made on an earthly altar is actually accepted by the Father.

The same conclusion that Mary shares in the Mass may be drawn from the doctrine expressed by so many Popes that Mary is inseparably united with Christ in all His mysteries. For example, we saw that the present Holy Father reasoned from this constant sharing to the fact of the Assumption. How then could we suppose that she would be excluded from joining again with Him in the Mass, so that the Mass would be a partial, not a complete renewal of Calvary? Before his election as Pope, Pius XII stated the principle of *consortium* in a specially helpful way:

> After all, the application of the merits of Christ constitutes, together with their acquisition, a single complete work: that of salvation. It

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[17] R. P. Poupon, *Le poème de la parfaite consécration à Marie* (Lyon: Librairie du Sacré-Coeur, 1947), p. 513. The congratulatory letter of the Holy Father appears in the English abridgement of the same work: *To Jesus through Mary* (Cork: Mercier Press, 1951), p. 7. The English version lacks part of the above quotation, but at the end it adds (p. 123): "and with Him all her personal sufferings and tears." The complete French edition has an ambiguous phrase at that point (probably intended to mean the same—perhaps a few words fell out): "la somme de ses douleurs et de ses larmes." Italics in above quote are Poupon's.

was fitting that Mary should co-operate equally *in the two phases* of the same work; the unity of the divine plan demands it.[18]

Now Mary would not be co-operative "equally in the two phases" if, having shared in the original sacrifice of Calvary, she would not have a parallel sharing in the renewal of Calvary in the Mass.[19]

It is not strange then, that we find, in the official prayers that every priest is urged to say before Mass, the following (italics mine): O Mother of piety and mercy, most blessed Virgin Mary, I, a miserable and unworthy sinner, flee to you with my whole heart and soul, and I beg of your devotedness that *just as you stood by your most sweet Son hanging on the Cross so also you may be pleased graciously to stand beside me,* a miserable sinner, and all priests who are offering here and in the entire Holy Church, so that, with the help of your grace, we may be able to offer a worthy and acceptable host in the sight of the supreme and undivided Trinity. Amen.

WILLIAM G. MOST

Loras College
Dubuque, Iowa

[18] Quoted in *AER* 121, 5 (Nov. 1949), 360.

[19] The same thesis is taught by a number of modern theologians. Thus for example see A. Lhoumeau, *La vie spirituelle a l'école du Bx L.-M. Grignion de Montfort,* 5th ed. (Tours: Mame, 1926), p. 480: "Celui-ci n'est que le sacrifice du Calvaire renouvelé. La Mère de Jésus doit donc y coopérer, comme elle à fait a l'immolation de son Fils sur la croix." See also J. M. Hupperts, S.M.M., *La Sainte Messe en union avec Notre-Dame* (Louvain: Secrétariat de Marie-Médiatrice, 1932), pp. 9-10; and J. M. Alonso, C.M.F., "De B. M. Virginis actuali mediatione in Eucharistia" in *Ephemerides Mariologicae* 2 (1952), fasc. 2-3, pp. 202 ff. Garrigou-Lagrange seems to have almost, if not exactly, the same idea in mind in his *Love of God and the Cross of Jesus,* transl. by Sr. Jeanne Marie (St. Louis: B. Herder, 1951), II, 399 f.

THE PRIEST AND THE BIBLE

"You search the Scriptures, because in them you think that you have life everlasting. And it is they that bear witness to me" (*John* 5:39 f.).

We have here in one sentence the Inspired Word bearing witness to the Incarnate Word. There is a mystic parallel between the two, which may be traced through the beginnings, the growth ,and the vicissitudes of the life of the Savior on the one hand, and the history of the Holy Bible on the other, and which induced the Seraphic Doctor to coin the beautiful comparison: "Sicut Verbum Incarnatum, ita Verbum Inspiratum." The truth is that Christ is in the Bible, and that the priest who devoutly reads the Bible surely welcomes Christ into his heart.

Let me develop my theme in three parts. The first is an orientation; the second an appraisal; the third a challenge.

I.

What would you say of a man who has lost the deed to all he owns; or of the corporation that has forfeited its charter; of the commonwealth that is ignorant of the text of its constitution; of the citizen who is oblivious to his Bill of Rights; of the banker who has mislaid the key to his safe deposit; of the miner who has blocked up the entrance to his gold mine; of the gardener who has stopped the fountain that waters his land?

These are not idle questions, for to the priesthood of the Church the Holy Bible is the deed, the charter, the constitution, the bill of rights of all the power it possesses. It is the treasury of pearls of great price; the gold mine of revealed doctrine; the perennial source of God's inexhaustible riches.

Let no one take offense when I make the bold assertion that, generally speaking, the priest of today fails to appreciate this great book at its true value, and that his failure accounts for a noticeable, if not a positively alarming, defect in his attitudes, his spiritual health, and his priestly work.

But I hear an objection. Have we not, it is interposed, the Holy Spirit to teach us, the infallible Church to guide us, and

the ancient Apostolic Tradition that carried the whole truth long before the gospels were written? Furthermore, do we not teach our people that, in effect, the Bible is not necessary for salvation; that we must stake our faith, not on the letter of the Law, but on the living voice of the Church that guards the Law?

The objection is sustained, but it is couched in the language of the counter-reformers of four centuries back. It is the language of the two-edged sword that was forged at the time when the battle-cry was: The Bible alone! Those directives served as sign-posts to point out the narrow and safe path through the enemy lines rather than the broad royal highway upon which the ancient and universal Church solemnly wends her way through the centuries, as Queen of the world and the Mother of nations. And mark you, she carries in her arm, close to her breast, a venerable volume which she snatched from wanton hands, and which she marked in letters of gold: "The Holy Bible, the Book of Books."

None other than the great Leo XIII sensed that it was high time to arouse, in his stirring encyclical *Providentissimus,* both scholars and priests from that complacent slumber into which the reassuring decrees of Trent had lulled them. Surely, the Deposit was safe and the road clear, and the sacred Volume rested securely in the Church's keeping; but the voice of Paul of Tarsus rang out as clearly as eighteen centuries ago when he exclaimed: "For whatsoever things have been written, have been written for our instruction, that through the patience and the consolation afforded by the Scriptures we may have hope" (*Rom.* 15:4). That hope, let it be emphasized, comprises the whole doctrinal background, the spiritual life, the entire philosophy and outlook of the Church and her ministers, especially in these hopeless days.

As a matter of fact, it took the whole infantry of roaming Liberalists, the heavy artillery of the Modernists, the aerial bombardment of Higher Criticism, and the atomic bomb of the Bible and Babel Controversy, to awaken Catholic scholarship from its lethargy, and to convince our seminaries and our clergy alike that they could afford to face the new issue with the *Summa* alone, not to say with dusty sermon books or the penny catechism. "Back to the Bible" was the slogan. It should be the slogan still, for with our entangling duties multiplying as the hours pass, there is always the temptation, after the "burdens of the day and the

heats," of allotting much precious time to the alluring lullabies of the radio and other divertissements and leaving the sacred volume of Holy Writ in its time-honored resting place at the bottom of the shelf.

"I do not think," a Sister remarked to me recently, "that our priests know the Bible; if they did, they would tell us more about this wonderful, God-inspired book." And what may be the reasons for this indifference, not to say apathy? I know one of them, and I lay the blame at my own door and that of my colleagues. Our seminary professors, you say, bored us with technical questions, with an overwrought critical apparatus, with Elohists and Yahvists, with Renans, Strausses, and Wellhausens, with variants, versions, and faded codices. He belabored the skin and never let us taste the meat, the *verbum sanum irreprehensibile,* as Paul would say.

Again, objection sustained; but why did you not mind Saint Paul, who was Timothy's professor, when he says: "Meditate on these things, give thyself entirely to them, that thy progress may be made manifest to all" (*I Tim.* 4, 15)? Furthermore, if you disliked your professor's method, were you not edified by his spirit, his fervor, his long hours by the midnight oil, those heavy drops of perspiration, as he forged his way through that silva opaca, as Saint Bonaventure calls Holy Writ? Nor may you forget that your Scripture professor did not have the backing and sanction of the Diocesan Examining Board that fortified the position of your professors of Moral and Dogma, and above all, of Canon Law.

But lo and behold! here is the greatest marvel of all. Our foremost American biblical scholars get together and for many years ponder over this sacred book, to give us the Word of God in the plainest and simplest language of the day. And what is the result? Complaints, criticisms, ridicule, indignation. Back to the "flesh pots" of dear old Douay! Down with this newfangled, unpoetic, undignified text of the new Version of the Confraternity. "Mea culpa"—I was one of the offenders, and surely it was with reluctance that we agreed on some of the changes in the new version. But, let us be honest and realistic. A very intelligent, educated layman told me recently: "I can now read the New Testament from cover to cover, and each line conveys a clear, intelligible meaning. That was not the case before." But that horrible word "denarius" on Septuagesima Sunday! Well, a denarius was a silver

coin; the penny only a copper. Surely, our wage earners will conceive a much higher regard for the Kingdom of Heaven when they are told that the Divine Householder gives his laborers, after their day's hard work, a shining silver piece and not merely a measly copper coin. But, keep on criticising the text, tear it apart if you like; only read, read, and read that grand old book until it crumbles between your fingers.

We all agree that this modern age, with its social veneer, its overwrought civilization, its technical encumberments, its political rivalries and commercial competition, leaves us a certain vagueness and emptiness, a yearning after something sound, solid, and stable. Yes, and the remedy is: more of Sacred Scripture, more of God's own Word. And, if this be true of the world in general, it is true in particular of our God-appointed leaders, the priests of the Church. It will be a sorry day when they, too, shall have forsaken "the fountain of living waters, and have digged to themselves cisterns, broken cisterns, that can hold no water" (*Jer.* 3:13).

II.

The man who fails to recognize the tremendous power and influence of the Holy Bible reminds me of a man who stands in the furnace of burning fire and asks: "But where is the fire?"

Historians, archeologists, and literary scholars insist that our Western civilization stands with both feet upon Graeco-Roman culture. True enough, Greece and Rome have furnished some of the raw material, some of the rudimentary designs, and during the Renaissance period, a few fanciful trimmings. But the ineffaceable blueprints, the ancient granite blocks, the high walls and soaring rafters, the towering steeples, and above all the entire interior and the sanctuary of the temple in which today we live and thrive or struggle, was taken from biblical lore, the Church acting as the master architect withal.

How can intelligent men scan the world's book market and overlook the only book that really counts? How can our educators dare even to place it in the same row with the world's greatest masterpieces? And yet we look on complacently. This book deserves a special lectern in the center, and we do well to bend our knee before it. For this is God's Book; yes, it is man's book as

well. It reveals at once the infinite Mind of God and of His mighty arm, and lays bare, with almost cruel clarity, all the aspirations and inspirations, the faults and foibles, the weal and woe of man, the warp and woof of his tortuous history, the sad tragedy of the human race, with only one radiant page—the Messianic hope and its fulfilment. In the Bible God speaks to man, and man answers with every fibre of his inmost soul.

This sacred volume is the oldest textbook on education. Neither evolutionists nor scientists, neither pragmatists nor progressivists, with all their multicolored inks and scientific inventions, have been able to efface from the conscience of the world that line from the time-worn primer, our Book of Genesis, which declares that "God created man to His image and likeness." There it will stand adamant for all days and in its searching brightness our educators, who insist that religious thinking is inconsistent with intelligent thinking, will see their high-browed speculations turn into ridiculous chimeras and their high-sounding program of classical culture into a naked Grecian torso with its head cut off.

The Holy Bible is above all the priest's own book. It was the first textbook of theology. And yet, some one might say, have we not the sacraments, the Holy Eucharist, our beautiful liturgy, the vast armory of prayer, and our marvelous system of the spiritual life? God forbid that we try to minimize the mystic graces, the sacramental effect "ex opere operato," the imitation of Christ in our work and life. Nor do we contradict Saint Paul who says: "The letter kills, but the spirit gives life (*II Cor.* 3, 6)."

But, in defense, let me quote the Master, who says: "The words that I have spoken are spirit and life" (*John* 6:64). Let me point out that also the sacred text has charismatic power. To be specific, Holy Writ is the most effective medium of the grace that enlightens the mind and stimulates the will. The spiritual life of the priest should not linger in the realm of virtue; its place is the domain of the Seven Gifts. And of these gifts, four reside in the intellect: Wisdom and Understanding, Counsel and Knowledge. These demand mental effort and the nourishment of Holy Writ. Our faith seeks understanding, and our understanding receives light by devout prayer and spiritual reading. The standard to which we aspire is not intellectualism for its own sake; it is the *rationabile obsequium*. Give me the priest who prays to God with a pure

heart and meanwhile thumbs the Holy Bible with consistency. The true Scripture student does not seek martyrdom by defying his foes and shedding his blood; his martyrdom is to struggle with ancient codices and faded manuscripts. Think of Origen, the adamantine Doctor, of Jerome among the Rabbis in the den at Bethlehem, of Augustine, the "heart of the Church."

There are two tables in the sanctuary, writes Thomas a Kempis. There is the table of the Holy Eucharist, and there is the table on which lies the written Word of God. The former is Christ Himself, the latter contains the vitamin that makes us Christ-like. Christ's mystical Body, like the human body, is sustained by three kinds of processes: the first regulates, the second vitalizes, the third makes us grow, i.e., it builds us up spiritually until, as Paul says, Christ be formed in us. "Not by bread alone does man live, but by every word that comes forth from the mouth of God" (*Matt.* 4:4). That is the word that will dispel the vagueness and the emptiness that we sense in our priestly lives; it will make us, as the Apostle puts it, a living Gospel, in the pulpit, in the sanctuary, in our parishes.

III

What shall we do about it? There is only one answer: Read, read, read the Holy Bible, and entice others to read it *fortiter et suaviter*. I would rather have you read it carelessly or critically or even cynically than not read it at all. Like Saint Chrysostom we should get mad and cry out: "Paul, you don't want to be understood!" but keep on reading nonetheless. When the medicine or the wine is good for your health, it matters little how much you spume and sputter; only drink.

Have you any method in your reading? The best rule is: Not a second more than your temper or your time will permit; but even if you sit down only three minutes or five minutes a day, let those few minutes be sacrosanct. Four minutes a day is twenty-four hours a year. At your silver jubilee, that will be twenty-five full days. In the Book of Life, Paul and Paralipomenon will look better than poker and pinocchle.

Sentire cum Ecclesia is a wholesome rule always. The Church demands that we read the whole Bible, from Genesis to the Apocalypse, once a year, starting on Septuagesima. The Breviary

must skip some parts. Why not supplement the first nocturne every day with readings from the English Bible, a rocker and smokes at your service. Saint Paul would not object, and Aaron the highpriest likes the incense. You will love it, for in the Bible there are red-hot reports about wars, social scandals and political upheavals, detective stories in abundance, and love stories and humorous anecdotes. And if you are interested in cross-word puzzles, trace the names of the Tribes of Israel, of the Minor Prophets, the Twelve Apostles, or the kings of Juda and Israel. Some day Sister in school may ask Your Reverence to take over the quiz, and woe to you if from the mouth of a little tot you must learn the answer which you did not know.

You tell me that you are a poor preacher, and I answer in the same breath that no one is a poor preacher who preaches the word of God, "not in the persuasive words of wisdom, but in the demonstration of the Spirit and of power" (*I Cor.* 2:4), as Paul would have us preach. The word of God carries with it the charismatic authority of its Divine Author, the eloquence of its crystalline sincerity, the music of the eternal symphonies above. Strive to emulate Apollos who was "mighty in the Scriptures" (*Acts* 18:24) and God's people will hang on your lips.

Do you need many books? Our English speaking scholars still lag behind their colleagues in Germany and France, but their recent output is impressive. A good commentary on all the books of the Bible, a concordance, and *The Catholic Biblical Quarterly* should be in every priest's study. I heartily recommend commentaries on our Sunday Epistles and Gospels, but commentary or no commentary, I plead for an hour or two of study and reflection every week on these, the choicest gems, picked out centuries ago by Fathers of the Church, by those ingenious designers who erected and adorned the cheery facades, the picturesque towers and turrets, the winding arcades, and corridors of the ecclesiastical year; that unparalleled and delightful ambulatory, we might say, for the shepherds of Christ's flock. "Those Sunday Gospels and Epistles," I heard a young priest complain, "are entirely disconnected and out of tune with our times." Too bad his mother was not present to give a bit of sound wisdom to her precocious little boy.

"Out of tune with our times?" This book was written, let us not forget it, for time and eternity. The truth is that the Gospel

has been far ahead of every age, and the Apocalypse reaches deep into the unmeasured areas of the unknown future. The Bible is solid bread. It is your task to break it and make it palatable to your flock. Live the Bible and make it re-live on the lips and in the hearts of God's people.

Bring this divine wisdom down to earth. Let Christians see Christ as he lived and walked among the poor and simple folk of his day. It is our day as well. Tell the men and the boys of the giants of old, the patriarchs, the prophets and holy kings; of Judas the Macchabean who fought for God and country; of the Baptist who defied a wanton king; of impetuous, meddlesome Peter; of brusque, unbelieving Thomas; of Bartholomew, the diamond in the rough. Did I say the Bible was a divine book? Yes, and the most human book as well.

Tell the women of brave Debborah and daring Jahel, of valiant Judith and courageous Esther, of Queen Vasthi's resolute "No," of Respha's grief over her boys, of Elizabeth, Martha and Mary, and Tabitha "the good." Tell them also of women's tricks and foibles such as Noe's wife's curiosity, Sarah's laughter, Rebecca's lie, Aska's sigh while slipping off the donkey, Rahab's red cord, Abigail's raisin cakes, and last but not least, Magdalen's seven devils. It will please the men and perhaps convert the women.

Are you looking for a book of sound, home-made philosophy for young and old? Then open the sapiential books of the Old Testament. Are you looking for a course in social studies or economic housekeeping for our society ladies? There is none like the Thirty-first Chapter of Proverbs—the Golden Alphabet for womanhood: "Mulierem fortem quis inveniet?"

Where is the book that paints virtue and vice in such living, nay intriguing colors, for the young? There is virtuous Joseph of Egypt, little Samuel in the Holy Tent, David the shepherd boy, the seven valiant Macchabees with their mother. There is Miriam with her cymbals, Ruth with her sickle, chaste Susanna, and, do not miss her, Rhodon or Rosie who kept Peter freezing and knocking at the gate. Yes, and there is the little home at Nazareth with Mary and Joseph and the Holy Child. Do our women know, do our priests know, that the choicest lines of literature ever written, Chapters One and Two of Saint Luke, came from the lips of her who "had kept all these words in her heart?"

In several dioceses priests have organized Biblical Study Clubs. These should prove a source of genuine delight, of healthy entertainment, of immeasurable good. They will bear out Saint Bernard's saying: "Qui amat scripturas, non amat saeculi vitia." They will bring the sanctuary into the sitting room, the spirit of God into our daily, dreary drudgery, as well as a strong vitamin from the "panis vivus et vitalis" into our souls, while we sojourn in this distracted and disrupted and disintegrated world of ours.

THOMAS PLASSMANN, O.F.M.

New York, N. Y.

SINCERITY IN CATHOLIC LIFE

The Catholic Church is the divinely commissioned and warranted teacher of God's religion, all of it, whether one likes what she teaches or not. The man who says that he is a Catholic, by that very profession, commits himself to the acceptance of religious teaching, moral as well as doctrinal, from that Church, therefore. That acceptance, to be worth a dime, must be more than theoretical, more than formal; it must be *real*. That means it must be not only proclaimed aloud in words—it must be *lived*. For it is insane to claim that one believes the Church to be infallible in teaching Christ's religion and then outrage in one's actions what one professes in words to accept. It is not too difficult to imagine our blessed Lord saying to one such professional Catholic: "Either live out what you profess to believe or quit the profession of it; hear My Church, and either heed what she says or stop pretending to be hers—and Mine." That inevitably means eternal damnation, of course, but at least not for hypocrisy; and there is warrant aplenty in the Gospels for thinking Christ will on Judgment Day be more lenient to most other sinners than to hypocrites; for He certainly was just that while visible in Judea.

—The Rev. F. J. Mueller, in *The Faith in Action* (Milwaukee: Bruce Publishing Company, 1952), p. 45.

"IT'S ALL RIGHT, IF YOU CAN GET AWAY WITH IT"

When we critically scrutinize the great scholastics' arguments for the proof of the existence of "merely penal" laws, we are following the direction of St. Thomas that, in philosophy, names (either good or bad) are not decisive of truth; but arguments are. If we count and weigh the great authorities against us, from St. Thomas, Scotus and Suarez down to Wernz, Noldin and Vermeersch, extrinsic evidence would certainly declare that we are wrong in our assertion, which is that of a few other moderns, all relatively lightweights, when we hold that there are not, and cannot be, "merely penal" laws. Even though we do not hail from Missouri, *salva reverentia,* we are not prepared to *jurare in mero verbo magistri;* we ask "to be shown" the intrinsic proof supporting such laws. In this our philosophical pipsqueak, we feel less uncomfortable while taking issue with great minds of philosophy, in the awareness that the great minds disagree among themselves in their reasons and understanding of "merely penal" laws.

Our title, a familiar note in our era of mink coats, is the assertion of "merely penal" law, which is defined as law which it is not morally wrong to violate, but which morally obliges the transgressor to pay the prescribed penalty, if he is caught and convicted.

CONTRADICTIO IN TERMINIS

(1) The very name "merely penal" law is a self-contradiction. By essence and definition, punishment is pain inflicted for moral guilt.[1] By definition, "merely penal" law asserts both no moral guilt in breaking the law and punishment for its guiltless infraction. The only conclusion from this is that a "merely penal" law not only does not exist, but it cannot exist, as it is a *contradictio in terminis,* a square circle. The realm of "merely penal" law is an ethical Wonderland, in which Alice does no moral wrong; yet the Queen of Hearts shouts: "Off with her head!"

It is, indeed, hard to see why a sanction should be imposed where there is no obligation to obey the law of which it is the

[1] Cf. *Sum. theol.*, I-II, q. 46, a. 6, ad 2.

sanction. St. Augustine says: "All penalty, if it is just, is penalty for guilt."[2] Sanction is punishment, not for breaking the law, but for guilt, real or supposed, in breaking the law. If one can show that only by inculpable ignorance he has opposed the will of the lawgiver's law, he is not open to sanction. Thus all "merely penal" laws would be unjust and hence no laws, since they would impose sanction on no guilt. For this reason Cajetan declares that if we do not do wrong in breaking a law, we do no wrong in refusing the penalty imposed for the infraction of the law.[3] However, many and eminent moralists hold that we can be morally obliged to accept punishment for no guilt, e.g., Ferreres[4] and Merkelbach.[5]

(2) To obtain a good for the State, or for any reason, by punishing an innocent person, is not within the compass of penalty nor of the Natural Law. It is also wrong to threaten punishment, as well as to impose it, for no fault. Medicinal and preservative punishment is justified only against guilt. "Without cause, unless there be guilt, no one is to be punished," is the rule of law. The words "unless there be guilt" must be understood as the explanation, not the alternative, of the words "without cause"; and we must respectfully disagree in this item with the Common Doctor[6] and with Suarez,[7] when they assert that "one may be punished without guilt, but not without cause." By definition, punishment, whether vindictive, remedial or preventive, is for guilt, either real or apparent; and there can be no other "cause" for it. Otherwise punishment is evil. If the law injures a known innocent person, in order to give an example to others, it is not punishing but acting unjustly.

(3) Nor can we admit A. Janssen's explanation[8] of guilt of transgression of "merely penal" law, which is only *in foro externo* and has not its source *in foro interno;* neither can we admit pun-

[2] *De vera religione,* 14 (*MPL,* 34, 133); *De lib. arb.,* 1, 3, c. 1, c. 14 (*MPL,* 32, 1271, 1294).

[3] Cf. *Com. in I-II,* 186, 9.

[4] Cf. *Theol. moral.* (1921), 1, 205.

[5] Cf. *Sum. theol. moral.,* 1, 287.

[6] Cf. *Sum. theol.,* q. 108, a. 4.

[7] Cf. *De legibus,* 3, 22, 10; 5, 3, 7; 4, 5 and 13.

[8] Cf. "Les lois pénales," in *Nouv. rev. théol.,* 50 (1923), 113-24; 232-43; 292-303.

ishable guilt in such transgression, which is merely juridical and not theological, at least apparently.[9] Not more admissable is his assertion that "In this case [of 'merely penal' law] punishment is merely moral pressure to make one conform to the desire of the legislator,"[10] unless that desire is expressed as law, which imposes a moral obligation to obey it. Otherwise, the legislator has no right to punish what is not disobedience. The eminent moralist A. Vermeersch, S.J., likewise says that "merely penal" law "does not bind in conscience . . . but is totally in the juridical order and in the external forum."[11] We fail to see how the juridical order can be divorced from the moral order except as Holmesian positivism. There is no obligation which is not in conscience.

That any law can be divorced from morality seems philosophical heresy. "Merely penal" laws are positivist laws with fear of force as the only motive of obedience. All laws are "merely penal" laws for the positivist; both positivist law and "merely penal" law can see no moral obligation to obey, if conviction can be evaded—"merely penal" law in the case of some laws, positivist law in the case of all laws.

The esteemed professor of Louvain University, A. Janssen, holding that a lawmaker does not morally oblige the subject to obey, draws the logical, but strange sounding, conclusion that refusal of a penalty for breaking a "merely penal" law is a revolt against authority, but breaking the law itself is not.[12]

EVERY PENAL LAW IS TWO LAWS

(1) The source of fallacy in the defense of "merely penal" law is in the consideration of a penal law as one law, while, in fact, it is two specifically different laws. Consequently, what is said of really two laws is falsely understood as belonging to one law. Every penal law is really two laws. The first law commands an action, say: "Pay such a tax!" The second law of a penal law is another command: "Pay such a penalty, if proved guilty in breaking the first law!" namely, sanction for moral guilt transgressing the first law.

[9] Cf. *ibid.*, p. 241.
[10] *Ibid.*
[11] *Theol. moral.*, 3rd ed., 1, 172.
[12] Cf. *op. cit.*, p. 120.

All parties in this controversy are agreed that the second law of sanction imposes moral obligation, *if* it is the sanction of a valid law. This condition is not so in a "merely penal" law; for the first law does not impose a moral obligation, which all valid law must impose. If the first law: "Pay such a tax!" imposes no moral obligation, it cannot be a command of the lawgiver, as all law must be, since the Natural Law declares that every command of rightful authority imposes a moral obligation of obedience.

Hence, the full force of their own and our principle falls on them, as regards the first law, the law proper, of a "merely penal" law: "the essential act, required in the will of the legislator in order to make a [positive] law, is the will to oblige the subjects."[13] The first law of a "merely penal" law is null and void since it is without "the will to oblige the subjects." Hence, the second law of sanction, in the "merely penal" law has not its object, namely, the punishment of guilt in breaking the first law. Hence both laws of the "merely penal" law are pseudo-laws.

Because of the basic understanding of a "merely penal" law as only one law, the observance of the first law (e.g. "Pay such a tax!") is called the end of the "merely penal" law, while payment of the penalty commanded in the second law of sanction ("Pay a certain fine if convicted of breaking the first law") is called the object of the same "merely penal" law and is said to be the sole obligation in conscience.

We may not speak of the object and end of a "merely penal" law, but of the objects and ends of the two laws constituting a so-called "merely penal" law.

The *end* of the *first* law ("Pay a certain tax!") is the common welfare procured by money. Its *object* is the payment of money justly demanded from the subjects for the common welfare.

The *end* of the *second* law of sanction ("Pay the fine set for guilt in breaking the first law!") is either the observance of the first law induced by fear, or remedy of its infraction's injustice to the State, or vindication of its inobservance, or two, or all, of these purposes. Thus, unless there is a valid first law (which there is not in a "merely penal" law), the law of sanction has no end, and is invalid.

[13] Suarez, *De legibus*, 3, 20, 5.

The *object* of the *second* law of sanction, in a "merely penal" law, is the payment of a penalty for guilt, real or apparent, in the inobservance of the first law. Unless there is guilt in this inobservance of the first law, there is no object of the second law of sanction.

Hence there is no room, in the twofold "merely penal" law, as though it were only one law, for the legal dictum: "the end of a law or precept does not fall under the precept." Nor does the distinction hold of the twofold "merely penal" law, which St. Thomas well makes about the end and object of a single law:

> The precept of a law has obliging force. That falls under the precept of a law [as its object] to which the law obliges. The end of a law is not the same as that which is prescribed, as in other matters, the end is not the same as that by which the end is attained.[14]

It would thus appear that Janssen,[15] Biederlack and others are using a fallacious distinction when they say: it is sufficient for observance of *a* "merely penal" law, to execute materially the object to which *it* obliges; so that it suffices to accept the penalty justly inflicted, which is, so they say, the object of the "merely penal" law (which is really two laws with two objects and ends). It is not necessary, they say, to fulfill the end of the "merely penal" law, which is the observance of the first law, while the first law is thus left without any object.

The *general object* of all positive laws, by virtue of their promulgation, is to induce obligation in conscience, while the *general end* of all positive laws is the fulfillment of the Natural Law as a reflection of the Eternal Law in man's reason. By supposition, the first law of a "merely penal" law has no obligation as its object.

(2) A law obliges to the observance of what it says, not to the acceptance of its sanction, which is another law added. We must deny, then, the assertion that the lawgiver, in the first law of the "merely penal" law, merely obliges them to acceptance of punishment upon apprehension. The first law (e.g. "Pay such a tax!") says nothing of penalty, which is decreed in the second law of sanction.

[14] *Sum. theol.*, I-II, q. 100, a. 9, ad 2.
[15] Cf. "Les lois pénales," p. 236.

(3) In the case of the clever offender, who evades conviction, according to the proponents of "merely penal" law, neither the second law of sanction, nor the first law, for which sanction is decreed, is a law obliging him to obedience; since sanction is a law only on condition of conviction. The holders of "merely penal" law must admit that for clever persons there are no "merely penal" laws in effect, as they never get caught. "It's all right if you can get away with it." "Merely penal" laws are only for the stupid.

A SCANDAL

Law is always an expression of the Natural Law, either directly ("Do not steal!"), or indirectly, as a mode determined by authority, in which the Natural Law is to be observed ("Keep to the right in traffic!"). Such is authority's assertion of the manner in which traffic is to be kept in *order,* which is the Natural Law for society. In all cases, the Natural Law, directly or indirectly, imposes an obligation in conscience to obey the law, not merely because of the matter of the law, but also because of valid authority demanding obedience. If a positive law is not a command of rightful authority as to the manner of following the Natural Law, it is no law; and every law, with or without sanction, obliges morally to obedience.

The view that is universal among the serious-minded general public is that "merely penal" laws are scandalous teaching. If one thinks this a rash statement, in face of the great moralists admitting them, let a priest preach such a doctrine over the radio, and see what a hubbub of scandalized and indignant reaction he will evoke. Let him say in public journals and magazines: "Unless you thereby break another law pertaining to the Natural Law, it is not wrong to break speed and traffic laws, to avoid payment of taxes on sales, import and income, to violate hunting and fishing laws, to disregard required legal formalities in business and money affairs, to disobey regulations of police, parents and of the diocese, etc., etc., provided you are ready to pay the penalty in case you are not smart enough to avoid conviction."

A PSYCHOLOGICAL IMPOSSIBILITY

(1) "Merely penal law" is a psychological impossibility. The hallmark of false opinions, a great variety in the conception of

them, is on "merely penal laws," and a still greater variety in asserting just which laws are "merely penal laws." Together with various proofs proffered by some and rejected by other supporters of such laws, there is one proof on which they all agree; it is this:

> The will of the lawgiver determines the meaning of his positive law.
>
> But, the lawgiver can will not to oblige morally the subjects to obey a law promulgated by him, but merely to accept the penalty, if caught and sentenced.
>
> Thus "merely penal laws" are possible.

We deny the minor premise as contradictory to the definition of a law and to human psychology of the lawgiver.

A law is defined as a command to act in a certain way, given by one whom the Natural Law, either directly or indirectly, morally obliges us to obey. If it is not a command of authority, it is not a law.[16] Now, when a lawgiver justly commands (e.g. "Pay such a tax!"), by no stretch of his intent can we make him mean: "You do not need to pay the tax, if you are smart enough to avoid conviction for not doing so." The authoritative command: "Pay such a tax!" is not interpreted, but contradicted, by the meaning: "You are not morally obliged to pay the tax." Either "Pay your tax!" is not a law, or it is a command by authority who has a right and imposes a moral obligation to be obeyed.

(2) The reverse of this is the abuse of many laws, e.g. against gambling. Gamblers, and often judges and police, look on such laws, not as morally obliging commands and hence as no laws, but merely contracts with the State to pay a certain amount of money, called fines, if the gamblers are not smart enough to avoid apprehension and conviction.

(3) For clarity of ideas, let us consider the law regarding parking meters that on demand by an officer of the law, all cars shall pay a fine of five dollars if the paid parking time is overstayed. Does the State make a law that one must not overstay his paid parking time? If so, as seems certainly the fact, the law is a command of rightful authority, and the contravening of the authority's command is guilt, of which the fine is punishment. Such

[16] Cf. *Sum. theol.*, I-II, q. 90, a. 4.

a law plainly would not be "merely penal." It is impossible to believe that the State does not care whether one overstays his paid parking time, and thus does not issue a law or command against it. Then there would be no law of any kind concerning overtime parking, no command by authority, no moral obligation, no guilt and no punishment. In that case, it would be plainly an unjustified punishment of no guilt to charge five dollars for overtime parking.

Most moralists, supporting "merely penal" law, agree that the automobile speed law is a "merely penal" law, not morally obliging a hundred million people to obey it, if they can avoid getting a ticket. The speed law of a certain State has the legislator's meaning exactly and expressly assigned to it, declaring that at all times, favorable as may be conditions, except in the case of justifying emergency, one must not exceed a speed of 25 miles in a city or town, and of 60 miles per hour outside of town. The nation's carnage, worse than that of any war, nearly 40,000 deaths and a million hospital cases per year, is ample reason for the exactness of the law. It is hardly rational here to say that the lawmaker does not command us in this law; and if he commands us, we fail morally by disobeying his word and intent, regardless of the attached penalty. For authority, to command is to intend to be obeyed; and not to obey the promulgated word and intent of commanding authority is contrary to the Natural Law and morally wrong. How in the world can the moralist bring himself to think that the legislator intends that we do no wrong, when we disobey this, and any other, of his laws? It is not only philosophically fallacious to hold, and above all, to teach, that speed laws are "merely penal"; it is morally scandalous. Nevertheless, experience leads one to think that many priests and Catholic college teachers hold, teach and act on this calamitous theory.

JUST WHICH ARE "MERELY PENAL" LAWS?

It is difficult to ascertain laws on which the generality of upholders of "merely penal" law agree, as cases in point. This, because they cannot agree on a criterion which tells us that the lawgiver does not wish to put the subjects under moral obligation of obeying his law. Not strange, when there cannot be any such criterion, since there is not possible a fact that the lawgiver gives a

command which he does not will subjects to fulfill; for precisely this impossibility he must do, if he wishes to free subjects from moral obligation to obey his command, as the Natural Law demands. Here are some of the criteria offered by sustainers of "merely penal laws":

(1) Some say that the lawgiver must say expressly, or we must be able to prove, that he does not command, that is, that he does not oblige us in conscience to obey his positive law. No cases of this can be found, as all law is essentially a command of authority, which by its very nature imposes obligation of obedience and moral guilt of disobedience. So Ferreres,[17] Bouquillon,[18] and A. Janssen.[19]

(2) Some, a large number of modern moralists, say that no civil positive law, as such, morally obliges us to obey it, but merely to accept the penalty, if we are (so stupid or unlucky as to be) convicted, since practically all modern lawgivers, as agnostics or otherwise, do not believe in conscience and God, and do not wish to put us under moral obligation, which they do not admit. So Lehmkuhl,[20] Vermeersch,[21] and Genicot-Salsmans.[22]

(3) Some say that the opinion of the better citizens must be your guide as to whether you may break the law and do no wrong. So Gury-Ballerini.[23] Vermeersch says that this opinion can change in time, which fact must be considered in ascertaining the lawgiver's mind in his law.[24]

(4) Some say that you must ask moralist professors, for only they know (?) what a really purely penal law is.[25]

(5) Some distinguish between laws and mere police regulations, the latter being "merely penal." So Gousset.[26]

(6) Some say that if a penalty is disproportionately heavy, it is a "merely penal" law. So Lehmkuhl.[27]

[17] Cf. *Comp. theol. moral.*, 11th ed. (1921), 1, n. 206.
[18] Cf. *Theol. moral.*, 3rd ed. (1903), pp. 468, 454.
[19] Cf. *op. cit.*, p. 295.
[20] Cf. *Theol. moral.*, 11th ed. (1914), 1, n. 149.
[21] Cf. *Theol. moral.*, n. 253.
[22] Cf. *De ontologia juridica*, 2nd ed. (1920), n. 60.
[23] Cf. *Comp. theol. moral.*, 4th ed. (1874), p. 118.
[24] Cf. *loc. cit.*
[25] Cf. *loc. cit.*
[26] Cf. *Theol. moral.* (1884), n. 154.
[27] Cf. *Theol. moral.*, 1, n. 312.

(7) Some say rather vaguely that a "merely penal" law is one in which the legislator proposes the alternative, either to obey the law or to pay the penalty, if caught. So Annibale[28] and Bouquillon.[29]

FOREIGN TO CIVIL LAW

(1) Was there ever in history a nation which recognized, in its code of laws, the classification of "merely penal" laws, which citizens are not morally obliged to observe as a matter of obedience to lawful authority? Whatever their ideas of obligation, all lawgivers, beyond all doubt, wish to oblige subjects, by their authority, to obey all laws; and the Natural Law imposes on the subjects a moral obligation to obey lawful authority.

(2) The lawgiver gives no sign that he regards some laws as "merely penal," not obliging to moral obedience, in distinction from others binding morally to obedience. Suppose one should be so foolish as to ask a lawgiver in any nation whether he intends by all his laws to bind the citizen to obedience, and whether the subject does wrong in breaking any just law, probably the lawgiver would lift his eyebrows at such a question. "What do you think I make laws for, if I don't want them to bind to obedience?" would be his blunt reaction. "I have a right to be obeyed; and if the subject does not obey me, he does wrong."

(3) Some scholastic moralists seem of the opinion that "merely penal" laws do not exist in the northern nations, presumably because the northern lawmakers will to put their subjects under moral obligation to obey all just laws, while they do exist in Latin Europe, presumably because the lawmakers do not mean morally to oblige the subjects to obey some laws! As "merely penal" laws are a self-contradiction, they would seem not to exist anywhere. The suspicion arises in the minds of non-Catholics that "merely penal" laws are merely casuists' attempt at justification of wholesale lawbreaking, especially along certain lines.

VIOLATION OF LAW AS VIRTUE

The self-contradiction of "merely penal" laws is apparent from the strange conclusion which must be drawn from them. Since no

[28] Cf. *Sum. theol. moral.*, 1, n. 207.
[29] Cf. *op. cit.*, pp. 353, 467.

action in the concrete is indifferent, and since there is no moral wrong in violating a "merely penal" law, such violation must be an act of virtue! For this act of virtue we are supposed to be obliged to accept punishment, if we are caught doing it! Thus the professional gambler who breaks the supposedly "merely penal" law against gambling does no wrong if he pays his fine readily, which he does and can well afford to do, when caught; and he is insofar a perfectly righteous citizen with no moral failing!

UNREAL EXPLANATIONS

(1) Quite a number of philosophers think to evade the admission of "merely penal" laws by calling some instances of them "pacts," "agreements," and such. But one cannot make a "pact or agreement" to do the impossible, namely, to accept punishment for no moral guilt, which is not punishment. If it is not punishment, what is it? Certainly, if it is not punishment, there is no penal law concerned, either "merely" or otherwise.

(2) The "lex concessoria" of the famous Dominic de Soto, O.P.,[30] is unreal and a backdoor admission of "merely penal" law, which he had rightly ejected at the front door as punishment with no guilt. In this "concessional law" Soto unreally imagines that a governor may impose a payment, supposedly heavy, for smuggling grain out of the country, if the smuggler is caught; and yet he does not command that grain should not be exported or that an export tax be paid; or if he does, he does not mean it; for if he did, the Natural Law puts the subject under moral obligation to obey his rightful authority.

(3) Soto is similarly unreal, with a number of others, in calling the obedience of a religious due to his Rule, as such, and to his Superior, an "agreement or pact" to accept a punishment if caught and penanced for such disobedience, although there was no moral wrong in it. Again, Soto tries to avoid the sense of punishment for no fault; and yet he says that the penalty for infraction of the Rule is for something "forbidden." Prohibition is a negative command of rightful authority, to obey which there is always moral obligation.

[30] Cf. *De just. et iure*, 1, 6, 5.

(4) More, we cannot imagine rational beings making any pact or agreement to accept punishment for no fault; since absence of fault means absence of penalty. Those who deny "merely penal" law and, under whatever name, hold for punishment of a guiltless infraction of Rule give away their whole case, as we consider later.

Some unreally say, with Cajetan,[31] that punishment for breaking religious rules is merely an infliction which the subject, by his vow, agrees to accept for his own good. Is it, or isn't it punishment? If it is, there is a fault in breaking the Rule; if it isn't, why is it imposed for breaking the Rule? Similarly, St. Robert Bellarmine seems unreal in sustaining no moral fault in breaking the Rule, when he says that punishment is not inflicted for it, but "a penal (!) affliction accepted for the good of the spirit."

OTHER REASONS IN FAVOR OF THE EXISTENCE OF "MERELY PENAL" LAWS

(1) "In 'merely penal' laws, obedience is induced with sufficient efficacy; and thus the purpose of the law is sufficiently attained by threat of punishment, without any moral obligation to obey the law."

Answer: (a) This means absence of moral obligation to obey any civil positive law, as such, which has a penalty attached; for all penalty is imposed with the idea of being a sufficient deterrent from infraction of the law. This doctrine would certainly play hob with law observance, if generally held. Azpilcueta, "Navarrus" († 1586) and Diana († 1663) even assert: "No [positive] law, imposing a temporal penalty of whatever gravity, obliges in conscience *sub gravi.*" Navarrus' reason is that of all upholders of "merely penal" laws, namely, that by imposing temporal sanction, the legislator wishes to free from eschatalogical sanction. It is hard to see why Suarez' reason for "merely penal" law should not include all penal positive law, as such, so that contrary to his own doctrine there would be no positive law obliging in conscience:

> It is often expedient, in order to avoid danger to souls, to force obedience in this manner to act in favor of the community. Some force

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[31] Cf. *Com. in I-II*, 186, 9.

is useful; and avoidance of greater [moral] force is also useful for souls, and belongs rather to gentle Providence than to rigor.[32]

(b) The fundamental answer is the definition of a law, as a command of authority, which consequently, *ipso facto,* imposes an obligation in conscience to obey it. No positive law is merely advice; it is a command of rightful authority, which the Natural Law morally requires us to obey. Otherwise, there is no law, regardless of penalty.

(c) Once a law is held not to oblige in conscience, common sense tells us that its efficacy as a law is destroyed. It becomes an invitation "to beat the rap"; and the smart ones will, with no sense whatever of wrongdoing. This is the mentality of too many Americans already, without making it general.

(2) "Unusually high penalty signifies the legislator's desire to free from moral obligation to obey the law."

Answer: Heavier punishment imposed on some lawbreaking than on others much more serious (as recently in the case of capital punishment for kidnapping) may have its reason in the difficulty of apprehending the culprit. Certainly, whatever the reason, it is not because the lawmaker does not wish to oblige us morally to observance. Disproportionately severe punishment may mean, as Suarez himself notes, that the temptation to break it is exceptionally great, so that only heavy penalty will obtain some semblance of obedience to the law. Far from making a law "merely penal," this is only a greater indication of the lawgiver's command to be obeyed, which always induces a moral obligation.

(3) "Common estimation of a law as 'merely penal' is manifested by customary violation of the law."

Answer: (a) Customary attitude of the public, that it is not wrong to violate a law, does not signify that the law is "merely penal." Well-established and tolerated custom of non-observance is merely an indication of the mind of the lawgiver that the law is a "dead letter" and not binding to obedience. If custom takes away the moral obligation of a law, it likewise does away with the law of penalty for its violation.

[32] *De legibus,* 5, 4, 6.

(b) U. Lopez, S.J., says (*Periodica de Re Morali*, 27, 1938, pp. 203 ff.; 29, 1940, pp. 23 ff.) that conditions supposed by older moralists are not given in modern legislation.[33] No conditions can exist at any time which would make rational and acceptable the irrational and scandalous "merely penal" law. A law, as a command of rightful authority, means, first, that the authority wills the command to be obeyed; second, it means that the refusal to obey lawful authority, by virtue of the Natural Law, is morally wrong.

(4) "Imperfection of positive law makes it 'merely penal.'"

Answer: (a) Imperfection of law, which is within the authority of the lawgiver, does not make it "merely penal"; otherwise, practically all positive laws would be "merely penal," as being imperfect in some way. A child is morally obliged to obey its parent commanding within his authority, even though the parent be mistaken and the child know it. So must the subject obey the civil law, commanding within its authority, even when mistaken in part or in whole, e.g. in tax legislation. A mistake does not necessarily divest a ruler of his authority in his mistaken command. Natural Law tells us this; otherwise, there would be an end to all positive law, since one would always find, or think he finds, a mistake in a positive law which he does not wish to obey.

(b) If lack of wisdom or mistake of the lawgiver were to cancel moral obligation of obedience to his law, moral obligation not to evade punishment would also be cancelled. So there would be no law, neither "merely penal" nor otherwise. "Positive laws, which are just, have binding force in conscience."[34] It takes a deal of doubtful distinguishing to evade the admonitions of Scripture as to the obedience due to authorities as such, *etiam dyscolis.*

(5) "Practically all positive law is 'merely penal,' because almost universally the lawgivers are agnostic, and, consequently, do not wish to bind us in conscience, but merely to pay the penalty in case of conviction." A. Janssen says that this reason, as establishing "merely penal" laws, is held by Kenrick, Könings, Sabetti,

[33] Cf. *Per. de re morali*, 27 (1938), 203 ff.; 29 (1940), 23 ff.
[34] *Sum. theol.*, I-II, q. 96, a. 4.

Slater, Göpfert, Lehmkuhl, Prüner, Noldin, Vermeersch, Genicot-Salsmans (with citations).[35]

Answer: Natural Law binds us to obey the lawgiver, because of his authority, whatever be his belief in God, in conscience or in moral principles. The lawgiver's belief does not give him authority, nor take it away.

(6) "The Constitution and Rule, as such, of religious Orders are 'merely penal' laws." So St. Thomas.

> In some religious Orders, for example, in the Order of Friars Preachers, transgression or omission of observance of the Rule, as such, does not oblige under guilt, neither mortal nor venial, but only to the punishment when imposed, because in this manner the Religious are obliged to observe the rules.[36]

He gives the reason which, so moralists generally hold, makes him a supporter of "merely penal" law, not merely in religious Rule and Constitution, but in general: "Not all the contents of a law are given as a precept; but certain ones are proposed as a sort of ordination or statute obliging [only] to a certain punishment."

Answer: (a) This means that Religious do no wrong in breaking the Rule, as such. All that they need to avoid is the being caught. Then, as to the Rule, they have no moral obligation whatever. More; since, as St. Thomas teaches, there is no indifferent concrete act, infraction of the Rule, which is not morally wrong, is morally right, virtuous, pleasing to God, and meriting an increase of sanctifying Grace! Hardly.

(b) Again, if one is always ready to accept the penance, he may blithely break the Rule virtuously; and if he is clever he will have no moral obligation whatever as regards the Rule, as such, even to accept penance, provided he does not contemn the Rule. Were this doctrine taught generally by retreat masters and other spiritual guides, there would be little religious life. Moreover, it is unreal to say that a Religious sins by contemning a Rule which there is no moral obligation to obey.

(c) It is not *ad rem* to say that there cannot be an infraction of the Religious Rule, which does not involve a moral fault arising

[35] Cf. "Les lois pénales," p. 294.
[36] *Sum. theol.*, II-II, q. 186, a. 9, ad 1.

from some other infraction of the Natural Law. Such a view of the Rule would make the declaration of St. Thomas and others, that the Rule does not bind under pain of sin, totally unreal, as referring to an impossible situation.

(d) Action, which our human nature demands, is a moral obligation. Our human nature certainly demands that we please God, when it is readily possible, more than by merely avoiding sin.

"Imperfection" is improperly used of sin. Properly speaking "imperfection" means a good act that could be better. Imperfection is the absence of further perfection which the action could have. The action pleases God; but it could be better and please God more. Further perfection of action and life can be such that it requires somewhat more effort than is needed to avoid sin. This effort is demanded by human nature, and much more by the promise of Religious profession of leading a better life.

Hence, because human nature requires it, parents and superiors of Church and State *morally oblige* us to carry out their command to do this class of more perfect actions. Hence, too, they rightly punish infractions of such commands, which involve the moral guilt of readily avoidable imperfection, although not the guilt of sin.

In some cases, achievement of further perfection of action may demand heroic effort, which is the saintliness of canonized saints. This effort may be moral obligation and readily possible for them, who have an unusual abundance of grace, but not for ordinary mortals.

We repeat for emphasis: it is moral guilt and punishable, though not necessarily as sin, because it is contrary to human nature, not to please God more when we can readily do so. Thus we hold the middle course between two exaggerations—on the one hand, of Jansenists and other rigorists who hold all imperfections to be sins, thus approaching Protestant "total depravity"; on the other hand, we avoid saying that there is no guilt, or opposition to human nature, in not pleasing God more when we can readily do so.

There are, then, three degrees of moral wrongdoing, which Religious have moral obligation to avoid, under specifically different sanctions: mortal sin, venial sin and imperfection. Mortal sin, rejection of God as Father, must be avoided under sanction of rejection as child by God. Venial sin has the sanction of dis-

pleasing God, with corresponding punishment. Imperfection neither rejects nor displeases God; it merely does not please Him more when it is readily possible—precisely that which the Religious promises and is morally obliged to do under the sanction of hurting love. It is not a sin, yet morally wrong; and for it, the Religious is rightly punished, as for a fault, and rightly confesses it.

(e) If transgression of the Rule is not in any way wrong, as such, then it is not correctly confessed, since one confesses only wrongdoing. This is not so; and those confessors who object to a Religious' confession of infractions against silence, obedience, common life and such rules, are mistaken, although such faults alone are not sufficient matter for absolution. Confession was instituted to forgive sin; but confession of sinless failure in love is pleasing to God. Finally, were Religious to hold that it is morally indifferent whether they obey the individual precepts of their superiors or not, whether they follow the details of common life, whether they perform their spiritual exercises and prayer of rule, queer indeed would be the resulting religious life, even though they should avoid contempt of the Rule and offense against the Vows.

ECCLESIASTICAL LAW

(1) Support for "merely penal" law is sought from the text of the Provincial Council of Toledo, A.D. 1355:

> Lest the faithful be burdened by the weight of fault by transgression of the Provincial Constitutions, whom the divine piety has deigned to put under a sweet yoke and a light burden, by order of the Sacred Council, we ordain that the Constitutions of our predecessors and those in future which shall be decreed, unless it shall be expressly ordained otherwise in the constitution to be decreed, they shall oblige the transgressors, not to guilt, but to penalty.[37]

If it is true that punishment may be imposed only for guilt of conscience, either real or apparent (*poena est malum passionis . . . delinquenti illatum*. Canon Law), it is hard to see how this decree can be valid. If a Council makes a law or decree, *ipso facto*, it expresses its command and will to be obeyed, and not merely a piece

[37] Mansi, 26, 411; cf. Heffele-Leclerque, *Histoire des conciles*, 2nd ed., 6 (1915), 933.

of advice; and, by the Natural Law itself, such a command imposes moral obligation in the conscience of the subject. Law and commands are not a game of forfeits. Only moral obligation makes the subject liable to penalty in case of disobedience.

The Council apparently declares that Provincial Constitutions and regulations are of themselves "merely penal" laws, which do not impose any moral obligation on the clergy and faithful to observe them, but merely warn them not to be caught in their transgression. How many Bishops are ready to subscribe to this?

(2) To St. Robert Bellarmine there seem to be only four real laws of the Church, namely, keep the fasts and the feasts, confess once a year, and communicate in the Easter season. We cannot call laws, he says, all those other directions contained "in the volumes of Councils and in the books of Canon Law, which are admonitions or pious instructions which do not oblige in conscience under pain of sin. So also are a large number of Christian rites."[38]

Inasmuch as any of the directions are commanded under threat of punishment for non-observance, it is impossible to consider them as anything else but laws imposing a moral obligation in conscience. Penalty is a *signum quo* of moral obligation. It is also difficult to consider all those directions as anything else but commands, since they are declared in the form of commands; otherwise the Church must be said to be very careless in the expression of its advice. Certainly, if those canonical enactments are commands, they oblige morally according to their matter, since their supernature demands that we obey the supernatural authority of the Church commanding us. Finally, if all those canonical regulations are considered by the laity and clergy as not morally obliging us, their observance will largely cease, with no little ecclesiastical deterioration.

A SOLUTION

A solution to the problem, in which "merely penal" law is an unreal and unacceptable *deus ex machina,* is the solution which we have applied to the moral obligation of the religious Rule which it is not a venial sin to break. The answer to the problem of ecclesiastical and civil laws, which seem not laws, of commands which

[38] *De rom. pont.*, 4, 18, 861.

seem not to command, and of punishment which seems to be for no guilt—that answer seems to be the moral obligation to avoid imperfection as well as mortal and venial sin—the moral obligation, the infraction of which is a fault, but not a sin, yet punishable. Does it not seem that moralists have overlooked the fact that the counsels of obedience to the law, not only of justice, but also of love, of guilt and punishment for not having loved more, are a part of the declared teaching for the lives of all mankind and especially of Religious, proposed by the loving Christ and by His Church, whose soul is Love that is the divine Person?

However, when we consider the intrinsic nature and the importance to society of such laws as tax laws of all kinds, speed laws and traffic regulations, fishing and hunting regulations, police, fire, health, municipal, state and national regulations over private and public life, we are of the conviction that generally they are by no means matter of mere imperfection but of sin; and according to the matter, they can readily be mortal sins.

PASTORAL MORALITY

So much for the philosophy of "merely penal" law. As regards moral theology, in the matter of law which reputable moralists hold to be "merely penal" (which is very hard to ascertain), we may not bind a conscience to follow our conviction that there is no "merely penal" law. In judging of guilt and in concession of liberty of action, the confessor should give the penitent the benefit of extrinsic probability, namely, the opinion of high moral authorities that there are "merely penal" laws. Thus, in the matter of merely positive laws, the matter of which does not clearly involve the Natural Law, we may not judge the penitent guilty of wrongdoing, as long as he avoids or accepts punishment.

FRANCIS J. MCGARRIGLE, S.J.

Seattle University
Seattle, Wash.

THE HOLY OFFICE LETTER ON THE NECESSITY OF THE CATHOLIC CHURCH

The science of sacred theology has been greatly aided by Archbishop Cushing's action in publishing the full text and the official English translation of the Holy Office letter on the Church's necessity for salvation. This letter, the third of three official Roman documents to deal directly with this dogma over the course of the last ten years, contains the accurate and authoritative explanation of a divinely revealed truth that has been very frequently misinterpreted in recent Catholic writing. The publication of this document can and should serve to bring about a decided improvement in the treatment of the dogma of the Church's necessity for salvation in our popular Catholic literature.

The text of this letter consists of twenty-four paragraphs. The first three of these are introductory, and speak of the circumstances that prompted the issuance of this message. The following sixteen deal with *"explanationes . . . ad doctrinam pertinentes."* The last five paragraphs contain *"invitamenta atque exhortationes, quae ad disciplinam spectant."*

In the introduction, the letter asserts that it is dealing with a grave or serious controversy which has been stirred up *(excitata)* by people connected with St. Benedict Center and Boston College. It further states that the Holy Office believes that the controversy arose in the first place because of a failure properly to grasp and to appreciate the axiom *"extra Ecclesiam nulla salus,"* and that the dispute became more embittered by reason of the fact that some of those associated with St. Benedict Center and with Boston College refused respect and obedience to legitimate ecclesiastical authorities.

Both here and in the doctrinal part of the letter we encounter the clear implication that the Holy Office is taking cognizance of many varieties of mistakes about the Catholic Church's necessity for salvation. When the letter sets out to place the blame for the embitterment of the controversy, it directly inculpates the St. Benedict Center group, which was guilty of disrespect and disobedience to ecclesiastical authority, and which, incidentally, was originally punished precisely for that disobedience. When, on the other

hand, the document speaks of the origin of the dispute, it simply ascribes the controversy itself to a failure to know and to appreciate the formula *"extra ecclesiam nulla salus."* Those who have studied in any detail the copious modern writings on this subject are well aware that there have been several faulty explanations of this dogma published during the first part of the present century.[1]

Thus what makes this letter from the Holy Office so outstandingly important is the fact that it sets out, not only to correct the basic misinterpretation of the dogma made by the St. Benedict Center group, but to show the doctrinal quality of the teaching itself and to offer an accurate, full, and authoritative outline of its explanation. In accomplishing its purpose, the Holy Office letter has given to Catholic theologians by far the most complete and detailed exposition of the dogma that the Catholic Church is necessary for salvation which has yet come from the ecclesiastical *magisterium.*

The specifically doctrinal portion of the Holy Office letter opens with a paragraph which repeats what the Vatican Council taught about those truths which we are bound to believe with the assent of divine and Catholic faith. The letter tells us that "we are bound to believe with divine and Catholic faith all of those things contained in God's message that comes to us by way of Scripture or Tradition *(quae in verbo Dei scripto vel tradito continentur)*, and which are proposed by the Church, not only in solemn judgment, but also by its ordinary and universal teaching activity, to be believed as divinely revealed."[2]

Now the teachings we are obliged to believe with the assent of divine and Catholic faith are the truths which we know as the dogmas of the Catholic Church. These dogmas are truths which

[1] Some of these have been pointed out in *The American Ecclesiastical Review*, in the articles, "Extra Ecclesiam Nulla Salus," CX, 4 (April, 1944), 300-06; "The Theological Proof for the Necessity of the Catholic Church," CXVIII, 3, 4, 5 (March, April, May, 1948), 214-28; 290-305; 361-75; and "The Meaning of the Church's Necessity for Salvation," CXXIV, 2, 3, 4 (Feb., March, April, 1951), 124-43; 203-21; 290-302.

[2] The letter uses almost the exact formula employed by the Vatican Council in its constitution *Dei Filius*, *DB*, 1792. The text of the Holy Office letter is to be found in the October issue of *AER*, pp. 307-11. The official English translation is to be found on pp. 311-15.

the apostles of Jesus Christ preached to His Church as statements which had been supernaturally communicated or revealed by God Himself. They constitute the central or primary object of the Church's infallible teaching activity.

The Church, it must be noted, is also divinely empowered to teach infallibly truths which are not dogmas, truths which are not themselves revealed, but which are so intimately connected with the deposit of divine public revelation that the Church could not act as a living and infallible teacher in presenting the revealed message were it not also competent to set forth these connected truths infallibly. These truths thus intimately connected with the body of divine public revelation, and taught infallibly by the Church, constitute the secondary object of the Church's infallible *magisterium.*

It is important to note that our Holy Office letter describes the doctrine "that there is no salvation outside the Church," not only as an infallible teaching, but also as a dogma. It insists, in other words, that this doctrine is not merely something connected with God's public and supernatural message, but that it belongs to the revealed message itself. The doctrine is thus presented as a truth which the apostles themselves delivered to the Church as a statement which God had supernaturally revealed to men through Our Lord. It is one of the truths with which the Church is primarily and essentially concerned.

In thus designating this teaching as a dogma of the Church, the Holy Office letter merely repeated what Pope Pius IX had taught in his allocution *Singulari quadam,* issued Dec. 9, 1854, and in his encyclical *Quanto conficiamur moerore,* published on Aug. 10, 1863.[3] Thus our document does not make any new contribution on this particular point. It merely recalls, for a generation which might have forgotten the fact, the sovereign truth that the teaching with which it is concerned is an actual part of divine public revelation.

[3] The *Singulari quadam* uses the formula "Tenendum quippe ex fide est, extra Apostolicam Romanam Ecclesiam salvum fieri neminem posse, hanc esse unicam salutis arcam, hanc qui non fuerit ingressus, diluvio periturum. . . ." The *Quanto conficiamur moerore* says, "Sed notissimum quoque est catholicum dogma, neminem scilicet extra catholicam Ecclesiam posse salvari. . . ."

Our letter also brings out two important consequences of the fact that the doctrine of the Church's necessity for eternal salvation is actually a Catholic dogma. The first implication is that this truth is one of "those things which the Church has always preached and will never cease to preach." The second implication is to be found in the fact that God has entrusted the authoritative and infallible explanation of these revealed truths, not to private judgment, but to the teaching authority of the Church alone. Both of these implications are highly important for our contemporary theologians. As a matter of fact, the Holy Father himself took up these two points in his encyclical *Humani generis,* which, though it appeared two years before the publication of the full text of the Holy Office letter, was actually written a year after this document.[4]

In the context of the present discussion and of the misunderstandings which occasioned the writing of our letter, the reminder that the Church has never ceased to preach and will never cease to preach the truth that it is necessary for man's salvation is timely and advantageous. It is important to note that the letter uses the term "*praedicare,* to preach." By employing this word, the document assures us that, during every part of its history, the Catholic Church continues to set forth publicly and openly the teaching it has received from God through Our Lord and His apostles. Thus the Holy Office does more than merely affirm that the Church has always conserved and guarded its doctrinal treasures. It insists that the Church has never ceased to teach its own dogma.

Now there has long been a tendency on the part of some Catholic writers to imagine that certain dogmas of the Church tend to grow obsolete, and that, in the interests of its own progress, the Church does not insist too rigorously upon those of its teachings which are represented as out of touch with modern conditions. Pope Leo XIII reproved one aspect of this tendency in his letter *Testem benevolentiae.*[5] It is perfectly manifest that the one dogma of the

[4] The *Humani generis* was dated on Aug. 12, 1950. It was printed that same month. The Holy Office letter was dated Aug. 8, 1949. The full text was not printed until last fall.

[5] Interestingly, both the fact that the Church always teaches its revealed message, and the warning that the interpretation of this message belongs to the Church and not to private doctors are mentioned in the *Testem benevolentiae.* Cf. *DB,* 1967 f.

Church which its enemies would consider as least in line with the currents of modern thought is the teaching that there is no salvation outside of the true Church. Similarly a mentality like that of the St. Benedict Center group would tend to hold that, at least in our own time, the Church universal has not been teaching the dogma of its own necessity for man's eternal salvation effectively.

Moreover, this statement of the Holy Office letter comes as a rebuke to the more extreme forms of the much discredited "state of siege" theory, according to which the Church has in some way modified its doctrinal life since the days of the Council of Trent by adopting an artificially defensive position. Our letter assures us at this point that the Church will never pass over or soft-pedal any of its dogmas, in the interests of a so-called defensive mentality or for any other reason.

The second implication or consequence noted by the Holy Office letter is equally timely. In insisting upon the fact that Our Saviour has confined the explanation of His dogma, not to private judgment, but to the ecclesiastical *magisterium* alone, the letter makes it perfectly clear that Catholics are to be guided in their understanding of revealed truth by the official teachers of the Church, and not by any merely private authors, however ingenious and influential these latter may be. And, to put the matter as concretely as possible, Catholics are not to accept any teachings of private writers, even when these teachings seem particularly in harmony with the modern mentality, if these teachings are not strictly in accord with the doctrine of the *magisterium*. It is quite obvious that private teachings of this sort have been presented in recent times, on the subject of the Church's necessity for salvation and in other sections of ecclesiology.

These first three paragraphs in the doctrinal portion of the Holy Office letter deal with the fact that the teaching that "there is no salvation outside the Church" is a dogma of the Catholic faith, and with two of the consequences that follow upon that fact. The remainder of this doctrinal section (the only one with which we are directly concerned in this article) is given over to an exposition of the way in which the Church itself understands and teaches the dogma of its own necessity for eternal salvation. In these few paragraphs, theologians will find that three distinctions, long used by the Church's traditional theologians in their explanation of the

Church's necessity for salvation, are here, for the first time, presented clearly and decisively in an authentic statement of the Church's *magisterium* as employed by the teaching Church itself in its own understanding and explanation of the dogma. They are (1) the distinction between a necessity of precept and the necessity of means, (2) the distinction between belonging to the Church *in re* and belonging to it *in voto,* and (3) the distinction between an explicit and an implicit intention or desire to enter the Catholic Church. It is precisely because all of these distinctions are used for the first time in a document of the *magisterium* to explain the Church's necessity for salvation that this letter is one of the most important Roman documents of recent times.

First the Holy Office shows us that the classical distinction between the necessity of precept and the necessity of means, long used by competent theologians in explaining the dogma of the Church's necessity for salvation, actually enters into the Church's own understanding and explanation of this doctrine. Dealing with the Church's necessity of precept, the letter brings out the fact that the command "to be incorporated by Baptism into the Mystical Body of Christ, which is the Church, and to remain united to Christ and to His Vicar" is one of the orders which Our Lord actually commissioned His apostles to teach to all nations. The document goes on to explain the Church's necessity of precept to mean that "no one will be saved who, knowing the Church to have been divinely established by Christ, nevertheless refuses to submit to the Church or withholds obedience from the Roman Pontiff, the Vicar of Christ on earth."

The Sacred Congregation's letter thus states explicitly that there is a serious command issued by Our Lord Himself to all men, a command that they should enter and remain within the true Church. The man who disobeys that command is guilty of serious sin. If he should die in that state of wilful disobedience, he will inevitably be lost forever. Such is the basic meaning of the Church's necessity of precept, as explained by the letter from the Holy Office, and as understood by the Church itself.

This document also teaches us, however, there is more than a necessity of precept involved in the dogma of the Catholic Church's necessity for salvation. It insists upon the fact that Our Lord has "also decreed the Church to be a *means* of salvation, without which

no one can enter the kingdom of eternal glory." In other words, Our Saviour has done two things: He has commanded all men to enter the Church; and He has established this society as one of the supernatural resources apart from which no man can enjoy the Beatific Vision as a member of the Church triumphant in heaven.

This statement by the Holy Office is tremendously important in the field of dogmatic theology. For many years past there have been attempts on the part of some Catholic writers to depict the Church's necessity for salvation as exclusively or almost exclusively a mere necessity of precept. Now the authoritative voice of the Roman Church itself assures us that the Church is necessary both with the necessity of precept and with the necessity of means. This letter is the first authoritative document in which this truth is set forth clearly and explicitly.

Likewise of tremendous moment is the letter's use of the classical theological distinction between belonging to the Church *in re* and belonging to it *in voto*. Henceforth those who wish to explain Catholic teaching on this point should use these two distinctions (necessity of precept as distinct from necessity of means: belonging to the Church *in re* as distinct from belonging to it *in voto*), if they are to act as faithful exponents of Catholic truth. It is interesting to note that the Holy Office has made no use of such terminology as "the soul and the body of the Church," or "the Church as the ordinary means of salvation," in setting forth what the Church itself has always understood as the meaning of its own necessity for eternal salvation.

Furthermore, it is also interesting to see the connotations of the terms *"votum"* and *"desiderium,"* used here by the Holy Office communication. These terms are translated, not incorrectly, but perhaps somewhat inadequately, in the official English translation of the letter as "desire" and "yearning." In employing these terms the Holy Office makes it clear that, in order to be saved, men must either be attached to the Church actually or *in re* as members, or be joined to the Church by a genuine act of the will, intending or desiring to become members.

In other words, according to the connotations of these two terms, the explicit *votum* by which a man may be joined to the Church so as to achieve his salvation must be a real desire or intention, and

not a mere velleity. The act of the will in which the implicit salvific *votum* of the Church is contained must likewise be more than a mere velleity. This operation also must be a real and effective act of the will.

In teaching that a *votum* or a *desiderium* of the Church can, under certain circumstances, suffice to bring a man to the attainment of the Beatific Vision, we must not forget that the Holy Office letter likewise uses a procedure which has been employed by the traditional Catholic theologians for many years. It classifies the Church itself, along with the sacraments of Baptism and Penance, among "those helps to salvation which are directed toward man's final end, not by intrinsic necessity, but only by divine institution." Conversely, of course, it thus implies the existence of other resources which are ordered to man's ultimate goal by way of intrinsic necessity. Realities like the Church itself, and the sacraments of Baptism and Penance, may under certain circumstances achieve their effect when they are possessed or used only in intention or desire. Helps of the other classification, like sanctifying grace, faith, and charity, must, on the other hand, be possessed or used *in re* if they are to achieve their purpose at all.

The letter applies this principle when it assures us that, in order for a man to obtain eternal salvation, "it is not always required that he be incorporated into the Church *actually* as a member, but it is necessary that at least he be united to her by *desire* and *longing*." Such, of course, has been the explicit teaching of traditional Catholic theologians since the days of Thomas Stapleton and St. Robert Bellarmine.[6] It is a commonplace of Catholic theology that a man could be saved if, finding it impossible actually to join the Church as a member, he really and sincerely intended or desired to live within this society.

The Holy Office then proceeds against what has been perhaps the most obstinate and important error of the St. Benedict Center group when it explains that "this desire need not always be explicit, as it is in catechumens"; but that "when a person is involved in invincible ignorance, God accepts also an *implicit desire*, so called because it is included in that good disposition of soul whereby a person wishes his will to be conformed to the will of God."

[6] Cf. Stapleton, *Principiorum fidei doctrinalium demonstratio methodica* (Paris, 1579), p. 314; St. Robert, *De ecclesia militante*, c. 3.

It is noteworthy that the theologians of the Church have never included the doctrine on the Church itself among those supernatural truths which must be held explicitly if there is to be the necessary minimum for an act of true and salvific divine faith. The Holy Office letter, however, does not go to this theological reasoning, but directly to the authoritative teaching of Pope Pius XII in his encyclical *Mystici Corporis* to back up its contention. That encyclical effectively taught the possibility of salvation for persons who have only an implicit desire to enter and to live within the Catholic Church.

In the text of the *Mystici Corporis,* the Sovereign Pontiff clearly and authoritatively taught the requisites for actual membership in the Church. He issued as his own teaching the Bellarminian doctrine that "Actually only those are to be included as members of the Church who have been baptized and profess the true faith, and have not been so unfortunate as to separate themselves from the unity of the Body, or been excluded by legitimate authority for grave faults committed."[7] He likewise, however, spoke of the possibility of salvation for those who "are related to the Mystical Body by a certain unconscious yearning and desire *(inscio quodam desiderio ac voto)."* He depicted such individuals as existing in a state "in which they cannot be sure of their salvation" since "they still remain deprived of those many heavenly gifts and helps which can only be enjoyed in the Catholic Church."[8]

The Holy Office interprets these teachings of the *Mystici Corporis* as a condemnation of two errors. One of them, that defended explicitly by members of the St. Benedict Center group, is the doctrine that no man be saved if he has only an implicit desire or intention to enter the Church. The other is the teaching that men may be saved "equally well *(aequaliter)"* in any religion. For the previous condemnation of this latter error the letter refers to two pronouncements by Pope Pius IX, his allocution *Singulari quadam* and his encyclical *Quanto conficiamur moerore.*[9]

[7] *AAS,* XXXV (1943), 202.

[8] *Ibid.,* 243.

[9] The *Singulari quadam* speaks of the teaching that "quavis in religione reperiri posse aeternae salutis viam" as an *opinio impia et funesta.* The *Quanto conficiamur moerore* condemns as a *gravissimus error* the opinion that "in erroribus viventes et a vera fide atque a catholica unitate alienos ad

Finally the letter brings out two points which many of the writers who have dealt with this question have passed over all too quickly. It insists that, in order to be effective for eternal salvation, any intention or desire of entering the Church, whether explicit or implicit, must be animated by perfect charity. No benevolence on a merely natural plane can suffice to save a man, even when that man actually intends to enter and to live within the true Church of Jesus Christ. Non-membership in the Church, even on the part of a man who wishes to become a Catholic, does not in any way dispense from the necessity of those factors which are requisite for the attainment of the Beatific Vision by intrinsic necessity, and not merely by reason of divine institution.

Furthermore, the Holy Office also insists upon the necessity of true and supernatural divine faith in any man who attains eternal salvation. A man may be invincibly ignorant of the Catholic Church, and still be saved by reason of an implicit desire or intention to enter and to live within that society. But, if he is saved, he achieves the Beatific Vision as one who has died with genuine supernatural divine faith. He must actually and explicitly accept as certain some definite truths which have been supernaturally revealed by God. He must accept explicitly and precisely as revealed truths the existence of God as the Head of the supernatural order and the fact that God rewards good and punishes evil. Our letter manifestly alludes to this necessity when it quotes, in support of its teaching on the necessity of supernatural faith in all those who are saved, the words of the Epistle to the Hebrews: "For he who comes to God must believe that God exists and is a rewarder of those who seek Him."[10]

Now most theologians teach that the minimum explicit content of supernatural and salvific faith includes, not only the truths of God's existence and of His action as the Rewarder of good and the Punisher of evil, but also the mysteries of the Blessed Trinity and the Incarnation. It must be noted at this point that there is no hint of any intention on the part of the Holy Office, in citing this text from the Epistle to the Hebrews, to teach that explicit

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aeternam vitam pervenire posse." The citations are found in *DB*, 1646, and 1677.

[10] *Heb.* 11:6.

belief in the mysteries of the Blessed Trinity and of the Incarnation is not required for the attainment of salvation. In the context of the letter, the Sacred Congregation quotes this verse precisely as a proof of its declaration that an implicit desire of the Church cannot produce its effect "unless a person has supernatural faith."

Still, the teaching of the letter must be seen against the background of the rest of Catholic doctrine. And it is definitely a part of Catholic doctrine that certain basic revealed truths must be accepted and believed explicitly, even though other teachings contained in the deposit of faith may, under certain circumstances, be believed with only an implicit faith. True and supernatural faith, we must remember, is not a mere readiness to believe, but an actual belief, the actual acceptance as certainly true of definite teachings which have actually been revealed supernaturally by God to man.[11] Furthermore, this salvific and supernatural faith is an acceptance of these teachings, not as naturally ascertainable doctrines, but precisely as revealed statements, which are to be accepted on the authority of God who has revealed them to man.

The doctrinal portion of the Holy Office letter ends with the declaration that, in the light of what the document itself has taught, "it is evident that those things which are proposed in the periodical 'From the Housetops,' fascicle 3, as the genuine teaching of the Catholic Church are far from being such and are very harmful both to those within the Church and those without." The issue of *From the Housetops* to which the letter refers contained only one article, written by Mr. Raymond Karam of the St. Benedict Center group, and entitled "Reply to a Liberal."

The most important error contained in that article was a denial of the possibility of salvation for any man who had only an implicit desire to enter the Catholic Church. There was likewise bad teaching on the requisites for justification, as distinguished from the requisites for salvation. The first of these faults has been indicated in a previous issue of *The American Ecclesiastical Review*.[12]

[11] Cf. the Vatican Council's definition of faith, "virtutem esse supernaturalem, qua, Dei aspirante et adiuvante gratia, *ab eo revelata* vera esse credimus, non propter intrinsecam rerum veritatem naturali rationis lumine perspectam, sed propter auctoritatem ipsius Dei revelantis, qui nec falli nec fallere potest." *DB*, 1789.

[12] Cf. "The Meaning of the Church's Necessity for Salvation," p. 141.

The Holy Office letter is by far the most complete authoritative statement on and explanation of the Church's necessity for salvation yet issued by the Holy See. A tremendous number of documents in the past have asserted the dogma. The encyclical *Mystici Corporis* showed clearly that the explanation of this teaching involved a recognition of the fact that salvation is possible for men "who are related to the Mystical Body of the Redeemer by a certain unconscious *yearning* and *desire*."[13] The encyclical *Humani generis* reproved those who "reduce to an empty formula the necessity of belonging to the true Church in order to gain eternal salvation."[14]

It remained for the present document to state and to use the distinction between the necessity of precept and the necessity of means, to explain this latter in terms of belonging to the Church *in re* and *in voto*, and explicitly to distinguish between explicit and implicit intentions of entering the Church. Because it has done these things, and because it has joined up the teaching on the Church's necessity with the doctrines of the necessity of faith and of charity, the Holy Office letter will stand as one of the most important authoritative doctrinal statements of modern times.

JOSEPH CLIFFORD FENTON

The Catholic University of America
Washington, D. C.

[13] Cf. *AAS*, XXXV (1943), 243. [14] *NCWC* edition, p. 12.

Answers to Questions

ILLEGITIMACY WITH RESPECT TO HOLY ORDERS

Question: What procedure should a priest follow if a boy of illegitimate birth, aware of his condition, expresses to him a desire to study for the priesthood?

Answer: In the first place, the priest should tell the boy kindly but unequivocally that the Church has established an irregularity to advancement to the clerical state for one in his situation. However, if the boy continues to manifest a desire to consecrate his life to God, the priest should explain that there are three courses open to him: (1) He might become a brother in a religious institute—either a teaching brother or a brother coadjutor—since there is no law of the Church forbidding one who is illegitimate from becoming a religious. Of course, some religious institutes have rules of their own excluding from membership, even as brothers, those born out of wedlock. At any rate, the boy could make application to the order of his choice, reveal his condition, and await the decision of the superiors. (2) Since by solemn religious vows one of illegitimate birth is legitimated for the reception of the priesthood (Can. 984 § 1), the boys might apply for admission to a religious order with solemn vows, if he believes he has a vocation to the priesthood in the religious life. (3) If, however, the boy's inclinations are set on the diocesan priesthood, the priest whom he approaches can refer the case to the bishop of the diocese. The bishop may judge that the boy gives so great a promise of becoming a worthy priest that he deems there is a sufficient reason to seek a dispensation from the irregularity from the Holy See. This he might do himself, or he may recommend the boy to the bishop of another diocese, who may be willing to follow this procedure in order to advance the youth to the sacred ministry in the ranks of his clergy.

A CIBORIUM INSTEAD OF A CHALICE

Question: If a priest found it somewhat inconvenient to obtain a chalice—for example, if it necessitated a delay of a half-hour—

would he be permitted to use a ciborium for the celebration of Holy Mass?

Answer: A priest is bound *sub gravi* to use a consecrated chalice for the celebration of Mass, and only a most grave reason would excuse him from this prescription of the Church (Cf. Damen, *Theologia moralis* [Turin, 1947], II, n. 242). For example, if the occasion were a Mass for a large congregation, and there would be grave scandal in the event that Mass were omitted, a priest might be allowed to use a ciborium, presuming he could not procure a consecrated chalice. But certainly, the mere inconvenience connected with a delay of a half-hour would not justify such a serious exception to the liturgical laws. Indeed, if there was question of a private Mass of devotion, it is difficult to see how a priest could celebrate at all, if he could not obtain a consecrated chalice.

POSTPONEMENT OF THE EFFICACY OF THE MASS

Question: Could a living person, who fears that after his death no Masses will be said for him, have Masses celebrated now with the intention that their benefits will be applied to his soul only after his death?

Answer: As far as the propitiatory effect of the Mass is concerned, this would not seem to be possible. It is generally understood by theologians that this is applied immediately when the Mass is celebrated, or is transferred to the treasury of the Church. In the supposition visualized by the questioner, the person wishing to suspend this fruit of the Holy Sacrifice until after his death would have a kind of personal spiritual treasury, for which there is surely no support in the tradition of the Church.

However, there might be some *indirect* benefit in such a procedure, in that the person could apply the impetratory value of the Masses to the intention that after his death God might inspire his friends and relatives to pray for him and even to have Masses said for his soul. There is no reason why this form of benefit should not be employed by the person having the Masses said for himself.

FRANCIS J. CONNELL, C.SS.R.

FUNERAL DURING FORTY HOURS' DEVOTION

Question: A funeral occurred during Forty Hours' Devotion. What was the best solution? That same situation has arisen on First Friday when we have had all-day Exposition of the Blessed Sacrament. Please favor us with an answer.

Answer: The Mass of Exposition offered on the second or third day can be postponed to a later hour, shortly after the funeral Mass has been finished. If this is found inconvenient, arrangements can be made with a neighboring pastor to have the funeral Mass at his church. Parishes that have an upper and lower church solve this problem by having the funeral Mass in the section where the Blessed Sacrament is not exposed.

It is known that some priests follow a custom, which is entirely wrong, of exposing the Blessed Sacrament and, shortly before the funeral Mass, merely reposing the Blessed Sacrament without the *Tantum ergo*. Then, after the funeral Mass, one of the priests replaces the monstrance on the exposition throne.

MASS FOR RE-BURIAL

Question: What is the correct Mass to be said when a corpse is brought home for burial? I have in mind the return of a young soldier of my parish who was killed in Korea.

Answer: Even though the Exequial Mass has already been offered, you may say the Requiem Mass, keeping in mind the same regulations given for the Mass after the announcement of a death. A privileged Requiem Mass is permitted and this need not necessarily be celebrated on the first free day. This Mass, the same as for the Mass *in die obitus,* need not be celebrated until a convenient day after the news of the death, however long after this may be.

SOME FORTY HOURS' DEVOTION PROBLEMS

Question: (a) Should the small Mass bell be rung during Forty Hours' Devotion if there is no suitable outside bell? Is there a definite number of times that the bell should be rung and what is the signification? (b) Should surplices be worn by those on adoration in the sanctuary?

Answer: (a) The small bell or hand bell should not be rung during Masses that are celebrated in a church where the Blessed Sacrament is publicly exposed. This regulation holds even for Masses not celebrated at the altar of exposition. The Clementine Instruction does permit ringing the bell lightly when the celebrant enters the sanctuary. (b) There are no definite regulations about priests on adoration during the time of exposition of the Blessed Sacrament. However, the proper dress for a priest in the presence of the Blessed Sacrament exposed is cassock and surplice.

ORDO TO FOLLOW

Question: What Ordo is followed by a priest for the Office and Holy Mass when not in his own diocese?

Answer: We suppose our inquirer has in mind a priest on his vacation. In such a situation he follows his own Ordo in the recitation of the breviary. For Holy Mass one always follows the Ordo of the place in which he is offering the Holy Sacrifice. This holds even when he is offering Mass in a church conducted by a religious order having its own Ordo. He is bound to follow their Ordo but his own rite.

SOLEMN HIGH MASS CEREMONIES

Question: (a) Should the celebrant of the Mass remove his biretta when the deacon with the burse bows to him during the Credo? (b) Does the subdeacon cover the chalice with both ends of the veil when carrying it to the altar from the credence table? Also, does he cover the paten with both ends when holding it?

Answer: (a) The rubricists direct the deacon to bow to the celebrant if he passes him but none of them mention that the celebrant should tip his biretta. (b) The rubricists direct the acolytes to place the humeral veil over the shoulders of the subdeacon and in such a way that the right side hangs down somewhat farther than the left. After the chalice veil has been removed the subdeacon takes the chalice in his left hand and with his right hand draws the humeral veil around it. Fr. Joseph O'Connell instructs him to place his right hand lightly on top of the veil in order to

keep the purificator, paten, host and pall in place. The same authority informs the subdeacon to take the paten in his right hand, the concave part facing him. He then covers it with the part of the veil that hangs from the right shoulder of the subdeacon.

CONSECRATION OF THE MASS

Question: Please inform me what tone of voice is used for the words of consecration of the Mass. Is it permissible for the celebrant to say an ejaculation as "My Lord and My God" when he elevates the Sacred Host?

Answer: The rubrics of the Missal direct that we say the words of consecration *distincte*. This is interpreted that they be enunciated clearly but in a natural manner, not "hissed out" nor with unnecessary emphasis. Likewise, they are pronounced clearly enough so that the celebrant can hear himself, even apart from some extrinsic noise. He is not to raise his voice so that he can be heard by the faithful, unless they are very close to him and the altar.

The Congregation of Sacred Rights (Nov. 6, 1925) in its decision (No. 4397) said that the celebrant must not add this ejaculation, in accordance with Canon 818 of the Code which forbids the addition of private prayers to the rite of the Mass and the rubrics of the Roman Missal.

ANNIVERSARY FOR CONSECRATED CHURCH

Question: Our church is consecrated and thus brings up some problems. Is the pastor bound to say the Mass and Office of the Anniversary of Dedication? Is he allowed to say them without the express permission of the Ordinary? When are the twelve candles near the twelve crosses lighted? May the Mass of the Anniversary be said without reciting its Office?

Answer: Not only the pastor but all the priests assigned to the parish with a consecrated church are bound to say that Mass and Office. That regulation applies not only on the anniversary itself but through its entire octave. Likewise, the priests thus obligated say both the Mass and the Office. The two are not separated. Normally no special permission of the Ordinary is required. However,

if for some reason this anniversary must be regularly transferred, then the matter should be taken up with the Ordinary. On the anniversary of a consecrated church, twelve candles shall burn before the twelve crosses, and this for the entire day. On the octave day these candles may again be lighted but this is not of obligation.

VOTIVE MASS OF THE BLESSED MOTHER

Question: May the new Mass of the Immaculate Heart of Mary (Aug. 22) be used whenever the rubrics allow a votive Mass?

Answer: Normally the Masses listed under the heading *Missae de Sancta Maria in Sabbato* are the votive Masses of the Blessed Virgin. However, besides this list there are two proper Masses of the Blessed Mother that may be used as votive Masses and those are the Masses scheduled for the feast of the Immaculate Conception and the Seven Sorrows. For any other Mass proper to the Blessed Virgin to be used as a votive Mass requires a special indult. Hence, the Mass indicated for Aug. 22, the Immaculate Heart of Mary, cannot be used as a votive Mass.

TABERNACLE DIFFICULTY

Question: We are getting a new altar. The tabernacle will be encased with marble. There will be no throne above the tabernacle. A large crucifix will be suspended from above. For Benediction of the Blessed Sacrament will we be allowed to put the monstrance on the flat top of the tabernacle? How about the use of a thabor?

Answer: It is permissible to use the top of the tabernacle, provided however, that the altar-crucifix does not regularly occupy that place and need not be renewed for Benediction of the Blessed Sacrament. For simple Benediction the monstrance may be placed on the table of the altar directly in front of the tabernacle. There seems to be no justification for the thabor at Benediction of the Blessed Sacrament.

WALTER J. SCHMITZ, S.S.

Book Reviews

ENGLISH VERSIONS OF THE BIBLE. By Very Rev. Hugh Pope, O.P., revised and amplified by Rev. Sebastian Bullough, O.P. St. Louis: Herder, 1952. Pp. ix+787. $10.00.

Fr. Hugh Pope, O.P., will be long and kindly remembered for his diligent efforts at spreading an understanding of the Holy Scriptures among English-speaking Catholics. The volume here under review comes from the press as a memorial to him, in which his original manuscript, with the impress of a lifelong interest in the English Bible clear upon it, has been enriched and ably documented both by Fr. Sebastian Bullough, O.P., of his own English province, and by an American Benedictine acting for the publisher as editorial consultant. The result is an up to date reference volume on the question of the Bible in English which is more comprehensive and offers a wider variety of well-organized data than any comparable work. It supplies historical background and critical appraisal, extremely generous bibliographical references, and a careful listing of all known Catholic editions of the Bible in English on both sides of the Atlantic for the sake of the librarian and the bibliophile. In appendices are printed the original prefaces to the Rheims New Testament (1582) and the Douay Old Testament (1609).

The very many who are used to thinking of the history of the English Bible as strictly a matter of detailing the genealogy, the manner of preparation, and the literary qualities of the Authorized and Revised Versions, will have a great deal to gain from the broader background that the present volume supplies. To Catholics it will prove interesting and stimulating that a fresh viewpoint is brought even to the recounting of that particular tale, which has often been jejunely retold with an underlying assumption that it is somehow detrimental to the cause of the Church. For example, in view of the traditional diatribe against the notes accompanying the Rheims New Testament, there is both instruction and merriment to be had from reading (p. 309) the opinion of James I of England that "in the Geneva translation, some notes are partial, untrue, seditious, and savouring of traitorous conceits." There is food for thought in the information (p. 97, n.) that the earliest printings of a biblical text in English were editions of the Penitential Psalms translated by St. John Fisher.

The reviewer assumes that this book will remain standard for some

time to come, and in that spirit commends it to everybody. This estimate carries with it the obligation of mentioning also such limitations as the reader will encounter. In that direction, certainly the weakest chapter in the book is the one on "Pre-Wycliffite Versions," which has been reprinted from Fr. Pope's *Catholic Student's "Aids"* . . . , of 1926: not because all the extrinsic considerations enumerated in it are not valuable, but because in a matter which became notoriously controversial more than fifty years ago, one would expect a new judgment based on such manuscript evidence as there is for the establishment of the main point. Those who have the English adaptation of the Robert-Tricot *Guide to the Bible, I,* may find the problem presented there, pp. 430-32; though the reviewer, who is responsible for those pages, is in no position to insist on his own tentative solution. In the same connection, it is a little extraordinary that the reference in the general bibliography to the *Encyclopedia Brittanica* should specify the 9th edition; the article, "Bible, English," in the 11th edition is a valuable first-hand compendium of positive data on this and other points, by Anna C. Paues, referred to several times for an earlier useful monograph.

A chapter much needed to put the whole discussion in proper focus is the one which Fr. Pope has provided on sixteenth-century Latin versions of the Bible (pp. 99-129); this is one of the great merits of the volume. The contemporary history of the Vulgate text is less to the point; but if an edition were to be singled out for special mention (p. 128) it should be that of Gobelinus Laridius in 1530, whose value is only of late coming to be appreciated. In the bibliography also, if Kaulen's (1868) history of the Vulgate is to be given, Stummer's *Einführung in die lateinische Bibel* (1928) should not be missing. Desirable, too, in the earlier part of the book, would be a similar orientation regarding biblical texts in Anglo-Norman: there is an apologetic value in detailing the scope of that material, and its incidental discussion in relation to Psalters and Apocalypses in fourteenth-century English is, as it stands, confusing. In fact, the reader will be hard put to it to form an orderly synthetic notion of the development of vernacular Bible texts in England in the manuscript period from the generous data Fr. Pope supplies, without reference to one or more other current descriptions.

In general, the critical evaluations are not as good as the historical background material. This is partly because the succession of post-Challoner editions of the Bible among Catholics (pp. 372-496) leaves little scope for any serious comment, and turns the attention to detail which the reader may find dreary and oppressive. On the current undertakings, both Catholic and non-Catholic, the critical observations

are wholesome and well balanced; though another ten years will surely change the perspective.

The complex process of revision through which the volume has gone would be bound to leave uneven traces. The index lists a reference to "Constantine I, emperor," for a place where Fr. Pope, in his usual offhand way of dealing with bizarre or confusing post-renaissance names, speaks (p. 118) of "the Emperor Constantine, himself a competent Hebraist," as endorsing the Latin version of Tremellius: Constantin l'Empereur von Oppyck, professor at Leyden, d. 1648. The discussion (p. 574) of the Johannine comma should come out quite differently if the articles in *Biblica*, 1947-48, by T. Ayuso Marazuela were taken into account. Darlow and Moule's fine *Historical Catalogue of the Printed Editions of Holy Scripture* . . . is attainable through the index only under the name (in quotes) of the British and Foreign Bible Society, and in the text (p. 92) no authors appear for it; the bibliography gives author and title entries, the former with no indication the personal names do not appear on the volumes, the latter with no reference at all to authors. The old Testament translations under Jewish auspices, such as that of Isaac Leeser (1853) and that of the Jewish Publication Society under the editorship of Max Margolis (1917) are not discussed or listed. It is, on the other hand, true that the discussion of Protestant versions other than the Revised and subsequent to the Authorized is exceptionally full and precise.

All in all, it is to be hoped that a generation of grateful readers will conspire with Fr. Sebastian Bullough to make future editions follow this one, and that their friendly solicitude will result in a yet more redoubtable volume than this very good one.

PATRICK W. SKEHAN

TRAITÉ DU LIBRE ARBITRE. By Yves Simon. Liège: Sciences et Lettres, 1951. Pp. 144. 100 Belgian francs.

We have come to expect from the writings of Yves Simon the following characteristics: a sound understanding of St. Thomas and his leading commentators, an ability to convey this knowledge in forthright modern prose, and sensitivity toward the problems and aspirations of our own times. All these admirable traits are present in his latest book, *Treatise on Free Choice*. The work opens with a striking passage from Chateaubriand's *Voyage en Amerique*, in which the traveller offered a Romantic description of the freedom of the Indians living in the Canadian wilds. It seemed to Chateaubriand that the true meaning of liberty is found only in the exuberant and unregulated life of savages, enjoying life beyond the pale of civilization, law and order. This conception of freedom as the equivalent of disorder and spontaneous im-

pulse is still the popular opinion and fits in nicely with the Freudian account of the genesis of human decisions. Little wonder, then, that mathematical physicists should feel obliged either to accept universal determinism as the only guarantee of natural law or else to grasp wistfully at the physics of indeterminism as an argument in favor of human freedom.

This situation leads Simon to formulate a threefold antithesis between the contemporary and the Thomistic notions of freedom. (1) Today, the free act is regarded as causeless, whereas for Aquinas it is "a glorious modality of privileged causes"; (2) instead of regarding freedom as basically irrational (as many moderns do), Aquinas locates its root source in reason; (3) far from cutting off freedom from natural necessities, Aquinas treats it as the naturally determined consequence of the structure of the will and its necessary relation to the good. From these points, it follows that determinism of natural events is perfectly compatible with the freedom of certain human acts of choice. One should not appeal to the indeterminacy principle in physics as evidence of man's freedom.

These three antitheses also provide the author with a convenient principle of organization of his materials. The main portion of the book concerns the polarity between natural necessity and rational, free judgment. Along with the traditional analysis of the acts of intellect and will which contribute to free choice, there are two preliminary discussions meriting special mention. In the chapter on the passions of man, there is a lucid and penetrating study of sublimation. Instead of denying this phenomenon, Simon rightly prefers to criticize the sensualistic interpretation of the facts. He shows that sublimation manifests the continuity of instrumental causality between the passions and the will. Again, in the chapter on our awareness of freedom (the argument from the testimony of consciousness), some clarifying distinctions are introduced into the hazy notion of "common sense." This is an indispensable prelude to invoking the witness of man's widespread conviction about freedom. In the final chapters, Simon studies the relations between causality, various types of indetermination, and freedom proper. His treatment of law and liberty is somewhat hurried, failing to provide a constructive and persuasive substitute for Chateaubriand's view of lawless liberty. Such a positive explanation would require a thorough analysis of the Thomistic doctrine on law in general and on natural law, from which perspective the reconciliation of freedom and the law can be placed on a firm footing.

This reliable and lively defense of human freedom is certainly worthy of English translation, without the usual long delay.

JAMES COLLINS

THE SPIRITUAL EXERCISES OF ST. IGNATIUS. By Louis J. Puhl, S.J. Westminster, Md.: The Newman Press, 1951. Pp. xv+216. $2.25.

Fr. Puhl's work is subtitled "A New Translation Based on Studies in the Language of the Autograph," and in it he has been successful in fulfilling a decision "to add nothing and to omit nothing" and an intention to produce "a clear, idiomatic, and readable translation" of St. Ignatius Loyola's great book. In accomplishing this task he has used the best critical edition of the original text, other authoritative editions, and various standard commentaries. Thirty-seven pages of notes on the text, most of them dealing with obscure or difficult passages in Loyola's sixteenth-century Spanish are added. An overelaborate index, 18 pages in length, completes the volume. This new translation of the *Spiritual Exercises* has been produced in a very effective format: it is neatly bound and it has been set in clear and attractive type on good paper. It should prove to be a valuable addition not only to Ignatian studies but also to the growing library of spiritual classics in English dress. Every age and every people should at least attempt to put forth a spiritual and devotional literature of their own. Even our own unhappy century is doing this. But every time and every people should also cherish and keep fresh the great monuments of such literature that have been bequeathed to them from the past. A new translation such as Fr. Puhl's is a partial fulfillment of this second duty.

JOHN K. RYAN

PHILOSOPHICAL STUDIES IN HONOR OF THE REVEREND IGNATIUS SMITH. Edited by John K. Ryan. Westminster, Md.: The Newman Press, 1952. Pp. x+316. $5.00.

Since the publication by Leo XIII of the *Aeterni Patris* which provided such an impetus to the neo-Thomist revival, scholars of the new world as well as the old have labored to bring the philosophic and theological genius of the Angelic Doctor to the twentieth-century scene, not as antiquarians preoccupied with the past, but as thinkers actively concerned about the present and future. Such names as St. Louis, Toronto, and Washington appear with the names of the older cities of Louvain, Milan, and Rome as centers of Thomistic scholarship. It is significant that a group of friends, associates, and former students have gathered together a brilliant series of essays as a *Festschrift* in honor of the sixty-fifth birthday of one of this country's best-known priests, who, more than any contemporary, has brought the living wisdom of Thomism to the American scene.

Fr. Ignatius Smith was teaching philosophy before some of the contributors to this volume were born. In the many years he has taught at the Catholic University of America, sixteen have been spent as the Dean of the School of Philosophy, in which post he has supervised the writing of more than one hundred doctoral volumes, and more than four hundred Masters' dissertations in Thomistic philosophy.

The sixteen essays of this volume consider problems of the *philosophia perennis* in the fields of metaphysics, ethics, history of philosophy, mathematics, law, economics, the theory of knowledge, and the philosophy of religion, which have more than ordinary relevance to the contemporary scene. This book, in fine, is a fitting tribute to a man who has served the cause of truth so long and so well.

ROBERT PAUL MOHAN, S.S.

THE DEVELOPMENT OF THE IDEA OF GOD IN THE CATHOLIC CHILD. By John B. McDowell. Washington, D. C.: The Catholic University of America Press, 1952. Pp. 146. $1.75.

"What we need in Catholic Education today is a body of courageous and intelligent workers, thoroughly grounded in the principles of Catholic philosophy, trained in the methods of modern educational science, neither contemptuous of the work of secular educators nor too greatly impressed thereby, who will be free to conduct experiments of a research character either in individual schools or in individual school systems, with a view to determining whether or not it is possible to develop a Catholic educational practice based on Catholic educational ideals."

In answer to this plea made by the Reverend Dr. Geo. Johnson at Pittsburgh, in July, 1925, appears Fr. McDowell's dissertation, *The Development of the Idea of God in the Catholic Child.* This study is the more welcome because of the paucity of experimental work in the field of religion. As Catholic educators we have been eager and successful in our efforts to apply psychological principles and proved modern methods to the teaching of all the subjects taught in our schools, save the core subject, religion.

In an effort to determine the factors which facilitate the child's understanding of God, or interfere with that understanding, the author validated a scientifically formulated test on a population of 2000 children and administered it to 2263 boys and girls from the fourth through the twelfth grades. The means for the total test increase from 34.01 at the fourth grade level to 66.73 at the twelfth grade level. While there is evidence that our children know much about their God, the understanding of many fundamental concepts of God has not

developed as satisfactorily as desired. Moreover, it is disconcerting to note the very slight development in these concepts at the secondary level.

It is hoped that the methodology presented in this study will be applied profitably to further studies in the area of religion. Then will our schools be more effective in the service of Christ's purpose to save men.

CORNELIUS MALONEY

CHRIST IN THE LITURGY. By Dom Illtyd Trethowan, O.S.B. New York: Sheed and Ward, 1952. Pp. 150. $2.50.

Dom Trethowan tells us in the preface that his aim is to present in English the contemporary work of the theologians and liturgists on this subject of Christ in the Liturgy and that he has used especially that of the French. It is our opinion that he has done very well in summarizing the findings although he does not always give us his conclusions.

For example, one does not know whether he favors the vernacular in the Mass or not. However, he has treated this phase very thoroughly. One point that is often missed by those in favor of the vernacular is that its value does not lie in its giving uniformity to the Roman rite as they so gratuitously suppose. Uniformity of faith has no necessary connection with uniformity of language. Many blame their lack of understanding of the Mass on the fact that it is in Latin, but if it were in English they would still not understand it. The author points out that our spiritual roots may be embedded far more deeply than we realize in the Latin Liturgy. An example of making a change from the Latin to English might be compared in America to the recent change of the New Testament from the traditional Douay-Rheims to the Confraternity of Christian Doctrine edition. Although the latter has clarified many obscure words and passages those who are familiar with the old edition find it hard to change to the revised translation.

Anyone interested in making the Liturgy more popular will certainly welcome this book and this work will make the reader proceed with caution so as to avoid the pitfalls that the over-zealous may be inclined to fall into. Priests will find the chapter on the Divine Office quite interesting. Dom Trethowan emphasizes that Lauds and Vespers ought to be the morning and evening prayer of the people and not Prime and Complin as some have suggested. All in all this book is a contribution to a better understanding of the problem of leading a liturgical life.

PASCHAL BOLAND, O.S.B.

THE LETTERS OF ST. TERESA OF JESUS. Translated and Edited by E. Allison Peers. Westminster, Md.: The Newman Press, 1952. 2 vols. $10.00.

The vital personality of this great saint is familiar to those who have read her formal works, but it is the Letters that best reveal the refreshing naturalness of the woman. In her correspondence we see Teresa without the conventional halo, intensely human in her reactions to persons and events.

It is an interesting fact that all but four of the 458 authentic letters in the present collection were written in the busy years of the establishmen of her Reform, from 1561 until her death in the fall of 1582, and it is evident that what we have is but a fraction of the correspondence carried on during those years by the saint. In 1561 St. Teresa was 46 years old and had reached a certain stability in her union with God which continued for the remaining 21 years of a life that at times became feverishly active.

Many of the letters written during this period were lost, either because the recipients placed little value upon them at the time or because they feared letting them fall into the hands of enemies of the Carmelite Reform. And of the letters written to St. John of the Cross none come down to us because in a moment of supreme abnegation St. John destroyed them all as objects of too great achievement.

St. Teresa was often forced to write letters far into the night, yet there is an absence of strain as the circle of her acquaintances widened and her correspondence increased. She is herself at all times, writing with a naturalness and a simplicity that has endeared her to all readers.

It is hard to do justice to these letters, but a few excerpts chosen at random will show how normal a person she was. Her insight into human nature is remarkable. Writing to her brother Lorenzo about family troubles which caused her much suffering, she says of a brother-in-law, "I am not surprised at Juan de Oyalle; in fact, he has acted quite well, for so far, out of affection for me, he has not pursued the matter. He has a nice disposition, but it would not be well to rely on that in this case." And she proceeds to tell Lorenzo how to protect money that he was about to send from the Indies to help the family (I, 32). She writes to Dona Luisa de la Cerda, "I realized long ago that you would have a great deal to put up with, for I saw that you were not the kind of person who would be everybody's friend" (I, 42). Her motherly soliciture for her Nuns leads her into such ingenious expressions as this one to M. Maria Bautista, Prioress of Valladolid, who was not taking care of herself: "Tell Maria de la Cruz how delighted I was with her letter and that the way I want her

to show her affection for me just now is by taking great care of Your Reverence" (I, 150). Jerome Gracian enjoyed her special affection, and returned it. To him she writes, "I have been wondering which of the two your Paternity loves better—Senora Dona Juana (Gracian's mother), who, I reflected, has a husband and her other children to love her, or poor Laurencia (Teresa herself), who has no one else in the world but you, her Father" (I, 285). St. Teresa was old enough to be Gracian's mother, and though she depended upon him for direction, she did not hesitate to give him the benefit of her experience in matters of government. Concerning the transfer of a Nun, she warns, "You must think carefully about what comes next, my Father, and your Paternity must believe that I understand the contradictory ways of women better than you do" (I, 201). She appreciates the difficulties that people in the world have in making meditation. "You must not be surprised," she writes to her cousin Luis de Cepeda, "if you cannot practise much recollection; with all the hindrances you have, that must be impossible" (II, 355). With that sound sense that was hers at all times she says to her brother, "God prefers your health, and your obedience, to your penances." In place of penance she advises him to bear with their brother Pedro de Ahumada's melancholy temperament which she calls "no small achievement" (I, 436).

This translation of the Letters brings to completion the Peers edition of all the writings of St. John of the Cross and St. Teresa of Jesus. In many ways this translation supersedes all previous translations. The earlier four-volume translation (1919) labors under the rather serious handicap of having been made from the Spanish edition (Madrid, 1881) of Don Vincente de la Fuente, who worked largely from secondary sources. Professor Peers uses the critical Spanish edition (1922-24) of Father Silverio of Saint Teresa, O.C.D., as found in the Biblioteca Mistica Carmelitana. It is even more up-to-date than the Spanish edition, since it introduces in their proper chronological sequence some letters which Father Silverio appended to his volumes as later discoveries. The translator has cut down the lengthy introduction of Father Silverio and eliminated some of the footnotes, adding others of his own to make it easier for the English reader to follow the historical background of the letters. He has adopted a very vivid colloquial English style to fit the intimate nature of the saint's correspondence. Some scholars may take issue with Professor Peers in the choice of expressions by which certain Spanish phrases are translated, but all must readily concede that this English edition is a masterly piece of work. E. Allison Peers has given us a compact two-volume translation that every library ought to possess.

Fr. Thomas, O.C.D.

THROUGH A CONVERT'S WINDOW. By Doris Burton. London: Duckett, 1951. Pp. 135.

One cannot help being amazed at the large number of excellently written, thought-provoking books coming from the pens of English Catholics; the present volume is no exception, making up in quality for what it lacks in quantity.

Here is a friendly, understanding little book written by one who has, quite obviously, experienced the perplexities, humiliations, disappointments and joys about which she writes. The book is friendly in that one feels well acquainted with the author after reading the first chapter. It is almost incredible to follow the multiplicity of steps she made before finding herself in the One Fold under the One Shepherd; this may account for her sympathetic manner even when she is being critical.

The book is understanding in appreciating the convert's problems and it is equally understanding of the Church's attitude and position on such topics as "Patriotism," "Superstition," "Justice," and the race problem. These aspects of life are examined from both the secularistic and Catholic point of view and there are some striking studies in contrasts. The reviewer found the chapter on "Superstition" especially delightful and most cleverly presented. Miss Burton shows in a vivid manner how often those who frequent astrologers and fortune tellers or who would never light three cigarettes from one match are the very ones who are most critical of "superstitious, ignorant Catholics."

In the chapters on "Justice," "Colour," and "Sanctity" she penetratingly puts her finger on the problems confronting Catholics here in the United States as well as in Europe.

It will be a most profitable experience for priests and "cradle-Catholics" alike to see themselves "Through A Convert's Window" and it will rekindle the flame of first fervor in the hearts of converts who read Miss Burton's stirring and enjoyable little book.

FRANCIS W. J. DUNCAN

THE BABYLONIAN GENESIS. The Story of Creation. By Alexander Heidel. Chicago: The University of Chicago Press, 1951. 2nd Ed. Pp. xi + 153. Illustrations 18.

This book is of considerable interest to theologians and students of the Old Testament. It is a thorough and impartial study of the Babylonian views on creation as they are portrayed primarily in *Enûma elish,* the Babylonian epic frequently compared with Genesis and at times alleged to be the source of the biblical doctrine.

First of all, Heidel provides us with all the background useful and necessary for the understanding of *Enûma elish:* the circumstances of its discovery and publication, a summary of its contents, together with a discussion of its object, its sources, its date, its metrical composition, and its relation to the Babylonian New Year's Festival. This is followed by an accurate and readable version of the original with judicious footnotes. A detailed philological analysis of the original is not attempted since this would only be appreciated by the specialist. To enable us to evaluate and compare the Babylonian ideas of creation more effectively the second chapter is devoted to an annotated translation of all the other related Babylonian creation stories which have come to light thus far. The accounts of creation transcribed from Babylonian sources by the Greek writers Damascius and Berossus also receive due consideration.

After presenting all the relevant introductory material, Heidel proceeds to the most valuable part of his work: a detailed examination of the resemblances to and divergences from Genesis. He concludes that the scriptural presentation is largely if not altogether independent of the Babylonian conceptions. He suggests with some hesitancy that the following at least "go back to the Babylonian epic: (1) part of the outline; (2) the conception of an immense primeval body of water containing the component parts of the earth; (3) the idea that the creation of the firmament was attended by a separation of the primeval waters; and (4) the existence of light before the luminaries." But he emphasizes that "even in these few points we have no complete correspondence between *Enûma elish* and Genesis; in fact, even here the differences far outweigh the similarities" (p. 135). In an appendix Heidel discusses certain texts which, though not concerned with creation, have some bearing on the preceding chapters. The book is the fullest and sanest treatment of this question familiar to us. It deserves the highest commendation.

MICHAEL J. GRUENTHANER, S.J.

MADAME DE CHANTAL. By Rev. H. J. Heagney. New York: P. J. Kenedy and Sons. Pp. 285. $3.50.

In this life of St. Jane Frances Fremiot de Chantal, Fr. Heagney has adopted the device of having three members of her family tell the reader of the saint's life and character. The first narrator is her granddaughter, the famous Mme. de Sévigné. It is her task to tell the story of the life at their estate of Bourbilly of Christophe de Rabutin, Baron de Chantal, and his wife, the future foundress of the Visitation Order. The second narrator is the saint's nephew, Roger de Rabutin, Comte de Bussy, who tells the story of her life as a widow, residing

at the castle of Monthelon. Part three is the story of Annecy, where the saint is seen through the eyes of her grandniece and secretary, Mother de Chaugy. The device has the great advantages of giving freshness and variety to the account of Mme. de Chantal's life and of permitting the introduction of different figures and events in a most natural way. At the same time it brings with it that feeling of artifice that is inseparable from fictionalized or semi-fictionalized biography.

From these pages emerges a very clear picture of this great woman. The happiness of her married life with her husband and their children, the sufferings and cares that were hers throughout her life, the heroic death of her son Celse in the battle of Rhé at the hands of an English soldier named Oliver Cromwell, her meeting with the Bishop of Geneva and the subsequent founding of her community, these things and many others are told in an interesting fashion. Great names appear in the account, like those of St. Francis de Sales, St. Vincent de Paul, Cardinal Richelieu, and the Abbé de Coulanges. The saint shows herself to be a noblewoman in the highest sense, clear-minded, self-sacrificing, single-willed, heroic in her life of virtue, winning and attractive in appearance and manner as well as in character and deeds.

Madame de Chantal is highly recommended. It is a book that should be available to young people and read by them as well as by their elders. Particularly will it be useful in showing to American girls a heroine who is worthy of their imitation and whose good work continues still today in our own land as well as elsewhere. The publishers are to be congratulated on the beautiful format that they have given to this fine life of a great saint.

JOHN K. RYAN

THE EMPEROR CONSTANTINE, A CHRONICLE. By Dorothy L. Sayers. New York: Harper and Brothers. 1951. Pp. 191. $2.50.

Miss Dorothy L. Sayers, the author of various immensely popular detective stories, in recent years has happily forsaken the ineffable Lord Peter Wimsey and all his pomps and works for writing of a very different kind. In *The Man Born To Be King* she dramatized the life of Christ; in *The Emperor Constantine* she offers a dramatic account of the long career of the first Christian emperor. The work may be fairly described as drama upon the grand scale although not always in the grand style. Its prologue and epilogue and its three acts with their twenty-five scenes require over a hundred characters. Its scenes are laid in various places in Britain, Gaul, Italy, the Balkans, and Asia Minor, and at Rome, Byzantium, Chrysopolis, Nicomedia, and Nicaea. Its time of action extends from the year 305, when Constantine was

a young man of twenty-one on his way up the imperial ladder, to his death in 337. Among its characters are his mother, St. Helena, Fausta, his second wife, Togius, his secretary, Crispus Caesar, his son, Bishop Hosius, St. Athanasius, and Arius. Without exception, Miss Sayers' characters are believable human beings who speak and act in a natural and convincing way. The incidents and the men and women that she presents are historical or in harmony with history.

The Emperor Constantine opens with an impressive scene laid in the palace at Colchester of King Coel, Helena's father, with whom she has lived since being divorced by her husband, Flavius Constantius Chlorus, Augustus of the western empire. There her husband comes to visit Helena and to her great joy brings with him their son Constantine who has just made his way from Italy to the safety of Britain. During the visit King Coel is aroused from his dreams, calls for his three fiddlers, his brazen bowl and his rod of divination, and tells that he sees Constantine as a flying eagle, a raging lion, and a swimming fish. He also sees the Cross: "Air and fire in Gaul, under the earth in Jerusalem. Written upon water in the place of the victories." The references to the Cross and the fish are not understood by Constantine but he is clear about the meaning of the eagle. This opening scene is highly effective in dialogue, action, character, and setting, and establishes a standard that is held to throughout the many scenes that follow. They include episodes of battle, court intrigue, the council of Nicaea, and the death of the Emperor. The most elaborate scenes are those dealing with the council. In them Miss Sayers has accomplished the difficult task of presenting Christian theology in a very successful way.

The rich variety of thought, emotion, action, character, and language in *The Emperor Constantine* can only be indicated in a review. It is for readers to know it at first hand. To those fortunate enough to see it well produced and properly acted its great merits will be much more apparent. The present reviewer sees something of Shaw's method and much of his skill in Miss Sayers' work but happily nothing of his ways of thought. Typographical errors are found on p. 8, line 28 (read 5 for 3), p. 54 (Milvain), and p. 142 (predictive).

JOHN K. RYAN

Book Notes

Giovanni Guareschi has given us another installment of "Going-My-Way" Catholicism with a Po Valley background in *Don Camillo and His Flock* (New York: Pellegrini and Cudahy, 1952), a well-written sequel to *The Little World of Don Camillo*. As in the previous volume, the short stories hinge, in great measure, on conversations between Don Camillo

and the image of the Crucified that hangs on the cross in the village Church. "If there is anyone who is offended by the conversations of Christ," the author warns us, "I can't help it; for the one who speaks in this story is not Christ, but my Christ—that is, the voice of my conscience" (p. 2). The witticisms of the book, sometimes contrived at the expense of Mr. Guareschi's conscience, will hardly amuse one who meditates a great deal on the real Christ.

Our American Catholic press frequently refers to the famed Padre Pio. Lately it told of the condemnation of certain unauthorized books written about him. Consequently our readers will welcome the appearance of *A City on a Mountain: The Case of Padre Pio of Pietrelcina, O.F.M. Cap.*, by Fr. Paschal P. Parente of the Catholic University's faculty of sacred theology. The book, which is published this year by the Grail Press, of St. Meinrad, Indiana, contains an excellent account of the Friar's life and several highly interesting illustrations. In view of the attention now focused on its subject, Fr. Parente's book is one which priests cannot afford to ignore. It sells for $2.50.

Most of our readers are aware of the existence, outside of Rome, of a new shrine to Our Lady in a grotto near the Tre Fontane. The first publication of any size to discuss the events which led to the establishment of this shrine and of some of the cures which have been reported from it has recently appeared in Italy. It is *La grotta delle Tre Fontane, Gli avenimenti del 12 aprile 1947 all'esame della critica scientifica—Studio medico del miracolo—Cenni su alcune guarigioni*, by Dr. Alberto Alliney. It is published at Città di Castello, Italy, by the Tipografia unione arti grafiche, and sells for 300 Italian lire.

A series which gives abundant promise for Catholic intellectual life in the United States is the *Library of Living Catholic Thought*, recently initiated by the Jesuit Fathers of West Baden College in Indiana. The first book to appear in this collection is *Truth*, a translation of the first nine of St. Thomas Aquinas' Disputed Questions *De veritate*. The excellent translation was made by Fr. Robert W. Mulligan, S.J. The book contains a remarkably fine introduction by Vernon Bourke of St. Louis University. Two other volumes of translation of remaining questions of the *De veritate* will soon appear. Each volume is priced at $7.00. The series is published by the Henry Regnery Company of Chicago.

One of the most valuable services rendered to the cause of Catholic scholarship in the United States during the past few years has been the publication, by the Herder Company of St. Louis, of translations of Garrigou-Lagrange's works. The latest of these translations is *The Trinity and God the Creator*, translated by Fr. Frederick C. Eckhoff. This book, the twelfth of Fr. Garrigou-Lagrange's works to be brought to our American readers by the Herder firm, runs to 675 pages and sells for $7.50. Especially good, in this volume, is the treatment of the Missions of the Divine Persons, pp. 304-39.

Back in June, 1944, Dr. John J. Driscoll of St. Charles Seminary in Overbrook, Pa., published in *The American Ecclesiastical Review* a brilliant article on the so-called prophecy of St. Malachy with reference to the Popes. The many who expressed interest in this article will be delighted with a further study on this same topic, made by Fr. René Thibault, S.J., and published by Vrin of Paris. The book of 119 pages is entitled *La mystérieuse prophétie des papes*. Fr. Thibault believes that there was an original "prophecy," which, however, certainly did not go back to the days of St. Malachy. He is convinced that this original document was in some way mutilated and interpolated before it was published in Wion's *Lignum vitae*.

The Hell Catholic, by Fr. X, is a highly entertaining story in the Damon Runyon dialect. It concerns a Holy Year pilgrimage. The many who made that pilgrimage in 1950

will be amused and delighted by the observations of the anonymous and highly talented author. The book is published by Sheed and Ward, and it sells for two dollars.

The Newman Press of Westminster, Maryland, has published *Suffering with Christ, An Anthology of the Writings of Dom Columba Marmion, O.S.B.*, compiled by Dom Raymond Thibault, O.S.B. The ever-increasing appreciation of Dom Marmion as a genuine master in the field of spiritual literature makes this publication more than ordinarily useful to our priests. The compiler notes that most of the extracts which make up this volume have been taken from Dom Marmion's basic trilogy, *Christ, the Life of the Soul, Christ in His Mysteries*, and *Christ, the Ideal of the Monk*. This book is priced at $3.75.

Fifty Years Ago

The leading article in *The American Ecclesiastical Review* for December, 1902, is an anonymous contribution entitled "God in Us." While much of the article is quite orthodox and inspiring, certain passages manifest a distinct tendency toward immanentism—for example: "While no man can be saved without faith and knowledge of God, yet there is a truer knowledge than that of ideas and images; a knowledge of direct contact and experiment, a matter of tasting, touching and feeling . . . God is for many a necessity of the mind, the bond of unity by which their view of all reality is connected into a whole." . . . Fr. N. Casacca, O.S.A., writes (in Latin) on the question whether or not a woman is impotent if both ovaries have been cut out. He defends the affirmative opinion, claiming that this view is so certain that no one can reasonably attack it, and that consequently a woman should not be permitted to marry if an operation has rendered her physically defective to this extent. (The majority of theologians nowadays believe that there is sufficient probability for the negative opinion to render it lawful for a woman in this condition to enter marriage, by virtue of Canon 1068, which prescribes that a marriage shall not be forbidden if impotence is only doubtful). . . . Fr. A. Mulligan, of Birmingham, England, writes on "Priestly Ministrations in Coma Patients." In the case of one who has lapsed into unconsciousness and is dying, after refusing the last sacraments as long as he was conscious, he holds that absolution and Extreme Unction may not be conferred even conditionally. (Some present-day theologians are more lenient in such a case). . . . Some portions of Canon Sheehan's *Under the Cedars and Stars* are given. . . . This issue also contains an anonymous commentary on the Epistle of St. James, "The First Bishop of Jerusalem." . . . The Ecclesiastical Library Table gives an account of recent scriptural writings.

F. J. C.

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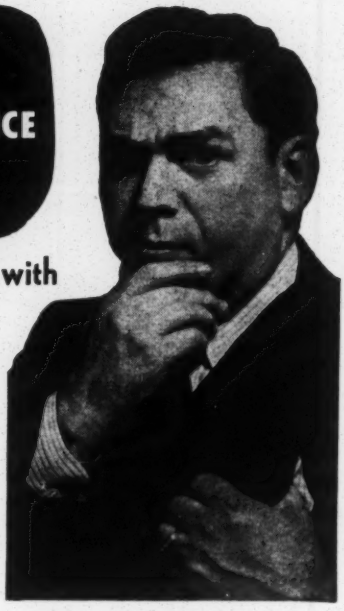

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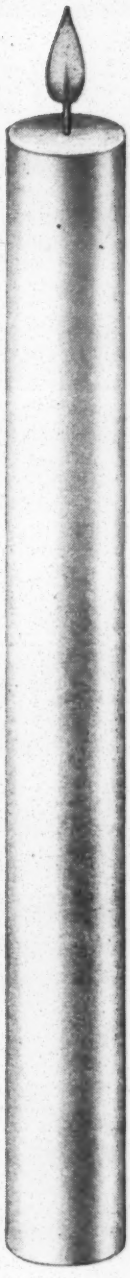

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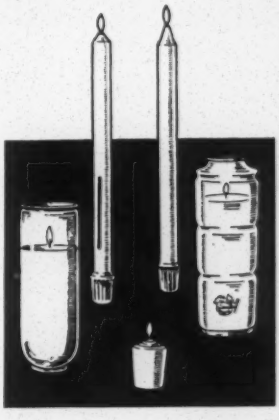

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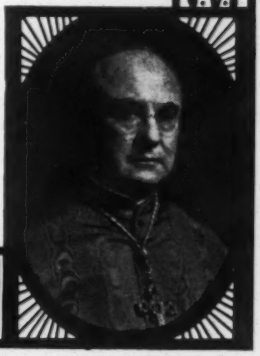

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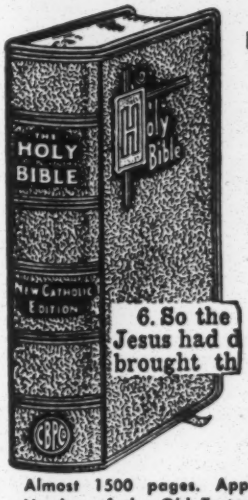

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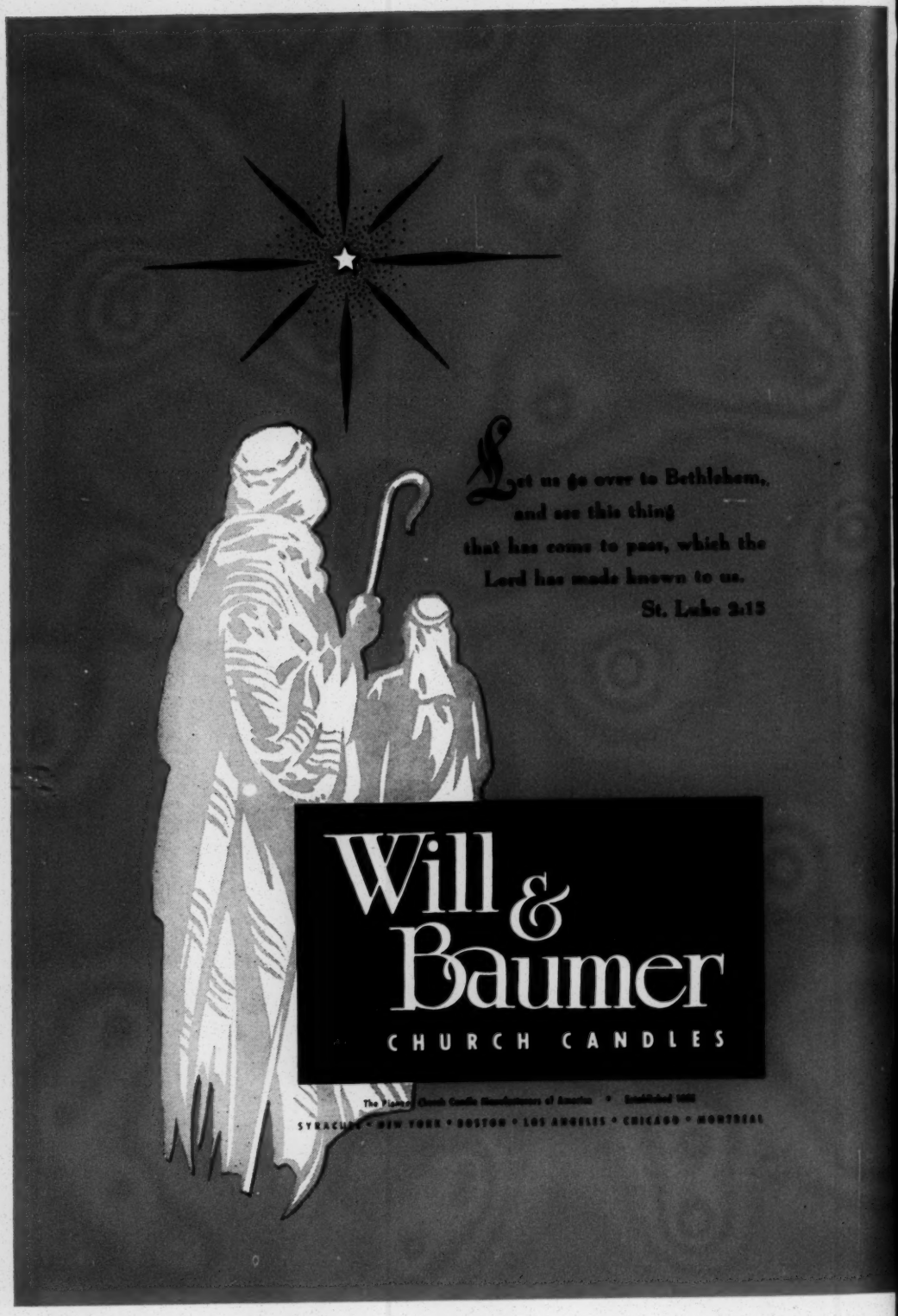
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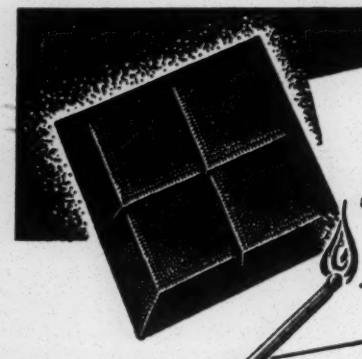

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